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**HISTORY AND BIOGRAPHY.**

*History of the Presbyterian Congregation in Lincoln.*

**T**HE principal person who laid the ground of Protestant Dissent at Lincoln, was Edward Reyner, M. A., who was ejected from the Church of St. Peter's at Arches, in this city, on the passing of the Act of Uniformity in 1662. He had been long settled at Lincoln, was a popular preacher, and a man of considerable learning and talents.\*

After the rigorous treatment of the Nonconformists had abated, at the latter end of the reign of Charles II., Mr. Michael Drake, who had been ejected from the living of Pickworth, near Folkingham, and had retired to a mean habitation at Fulbeck, came every Sunday to preach to a few people at the house of Mr. Daniel Disney, at Lincoln, in the parish of St. Peter's at Goats, now (May, 1818) Mr. Hett's. In the following reign, when the Dissenters had more liberty, Mr. Drake removed with his family to Lincoln, and superintended a congregation which was very inconsiderable, and raised him, even with the patronage of the Disneys, but the small sum of £15. per year. However, his preaching seems to have been effectual in strengthening the cause of Dissent at Lincoln, as the society some years after the Revolution became more numerous and respectable.

Mr. Drake was born at Bradford in Yorkshire, and was a member of St. John's College, Cambridge. In the year 1645, Sir William Armyn, a gentleman who favoured the reforming party, presented him to the rectory of Pickworth, near Folkingham, on the resignation of Mr. Weld,

a person of considerable note amongst the Puritan clergy, and who on the breaking out of the war retired into the associated counties, and at last fixed himself in Suffolk.

Palmer, in his *Nonconformists' Memorial*, (II. 428,) says of Mr. Drake, that "he was a truly excellent and amiable person. In his friendship he was most hearty, sincere and constant; in his preaching and praying exceedingly affectionate and fervent; in his life very holy and unblameable; in his whole conduct he manifested more than ordinary simplicity and integrity. He was a man of great meekness and moderation, affability and courteousness, humility and self-denial. He was remarkable for his carefulness to abstain from the appearance of evil, and patiently laborious in the gospel; an excellent Hebrewian and scripture preacher. He was so unexceptionable, upon all accounts, that they who used to inveigh most freely against Dissenters, had not a word to say against him."

He seems to have quite deserved this character, for, on his retiring to Fulbeck in the year 1662, he was treated with great respect by Sir Francis Fane, who was an old cavalier and as steady a supporter of the hierarchy and ceremonies as any man living. Yet Sir Francis conversed very freely with him, and once told him that the clergy of the Church of England had the worst luck of any in the world, for in all other countries and religions they were held in estimation, but here they were under contempt.

Mr. Drake continued a Dissenter to his death; but his son Joshua Drake conformed, and accepted the vicarage of Swinderby in 1692, on the

\* See Palmer's *Noncon. Mem.* 2nd Ed. II. 421--427.

presentation of Daniel Disney. 'This Joshua died in 1727, and was succeeded by his son, who died vicar thereof, 1765.

The congregation most probably increased after the passing of the Toleration Act; at least all the sectarians were encouraged by this measure to make a more open show of their profession, and in the year 1725 Mr. Daniel Disney, assisted by a few substantial yeomen out of the country, and some respectable tradesmen of Lincoln, making ten in all, purchased a piece of ground and built the present chapel in the parish of St. Peter's at Goats. The property was vested by deed in these ten, and their successors, in trust, for the benefit of the society, or "Church of Christ," as it was called, of which Mr. Thomas Cooper was the late, and Mr. Joseph Cappe the then pastor. When the ten trustees are reduced to four, they are to fill up, by a new appointment, to the original number of ten. It would almost appear by the provisions of this deed, that religious liberty was not even then considered as on a stable foundation. For it contemplated the possibility of a repeal of the Toleration Act, by providing that, on this event, the chapel and estate should become the private property of the trustees for the time being, their heirs, &c. It cannot be precisely ascertained whether the society at Lincoln was at this time Presbyterian or Independent, as it is merely designated as the "separate congregation or Church of Christ," and the trustees are not limited in their admission of ministers by any particular creed or doctrine. But it is most probable that it was of the former sect, as the society has come down to our times under that name. The doctrine was no doubt Calvinistical, though softened of the asperities which characterized the faith of the early Puritans.

After this period the society seem to have flourished considerably, at least in their temporal concerns; for in no less than eight years after the building of the chapel, they were, by savings out of their fund, enabled to realize the sum of £150. in the purchase of a small estate at Caythorpe; and at the end of twelve years more they laid out £200. in the purchase of a

house for the minister. All this seems to have been done from the common contributions of the members of the society, nothing appearing as a benefaction or bequest from any particular member. How long their affairs continued thus prosperous, and when they began to decline, does not exactly appear. But sometime about the year 1766 we find them encumbered with debt, and a few years after unable to support a resident minister. Their pastor, the Rev. S. Hodson, resigned on the payment of a small pension from the trustees, which he enjoyed till his death. To do all they could, the trustees agreed with the minister of the extra-episcopal chapel of Kirkstead, (the Rev. S. Dunkley,) then under the patronage of the Disneys, to preach at Lincoln six Sundays in the year, at the stipend of six guineas: this also enabled him to receive two annual benefactions, payable to the minister doing actual duty at the chapel under the appointment of the trustees: one a rent-charge out of the Kirkstead estate of £6., and the other a moiety of the rent of a close at Morton, near Gainsborough.

The same gradual change had taken place in the doctrines preached by the ministers at Lincoln, from the period of building the chapel, as was general with respect to the whole Presbyterian sect, which had thrown off, one by one, all the more distinguishing points of Calvinism, and the ministers of this body had many of them become avowed Arians, and some of them at this time Socinians. Mr. Dunkley was a decided Arian; but the congregation did not all of them follow the new creed of their minister. Some, more warmly attached to the old doctrines, joined the Whitfieldian Methodists, which was probably the principle cause of the decline of the old congregation.

Sometime about this period a society, which was a mixture of Particular Baptists and Whitfieldian Methodists, obtained leave of the trustees to hold their worship in the chapel on the Sundays, when it was not occupied by their own minister. Whilst these people kept together, a vestry-room was built, in which they were assisted by a donation from the trustees. Soon after this they divided,

the Baptists going to another place of worship; the Methodists remained and still continued to occupy the chapel on the terms before-mentioned.

About the year 1789, Mr. Dunkley died, and the trustees neglecting to appoint a successor, the Methodists from this time to the year 1803 enjoyed the exclusive use of the chapel as a place of worship. During the time they had the possession, they remained in connexion with the successors of Whitfield, and preached Calvinism in all its purity; except in one instance or two at the latter part of this period, when the minister had been procured from the Independents, at the instance of one of the trustees. But they afterwards returned to their old connexion. For the last fourteen or fifteen years donations had been frequently given to some of the ministers by the trustees, and sometimes in pretty large sums. This was a species of support of which the affairs of this people seem to have stood in need, and which they probably might have long continued to receive, could they have stooped to a little condescension. But unfortunately for them, they were, some time in the year 1803, seized with ambitious notions. Some zealous men, and wise calculators, amongst them, to whom the laws of *meum* and *tuum* seemed familiar, insisted that their long occupancy by sufferance, gave them a full claim to the chapel and all that belonged to it, and it became no longer necessary to receive as a gratuity what they might claim as a right. In conformity to this opinion they, calling themselves the "Calvinistic Church at Lincoln," sent a notice to the acting trustee to produce to them his account of the receipts and expenditure of the funds belonging to the chapel. This was not taken any notice of, and they were preparing to follow this step by a more vigorous proceeding, when an event of an unexpected nature happened to them, and forced them to alter the nature of the attack.

The trustees, after this refractory spirit had appeared amongst their tenants, were waiting for the most favourable opportunity for getting rid of them. They soon found this, and on procuring the keys in a peaceable

way from the door-keeper, by the exercise of a little stratagem, they shut them out of the chapel. Finding the attack thus unexpectedly turned against them, the Methodists were puzzled how to proceed. But after a little delay the matter was brought on again by them, in the shape of an information before the magistrates, stating that they had been forcibly kept out of their chapel, &c. This mode of proceeding is founded on an ancient statute made in the times of turbulence and disorder, providing a summary remedy for persons forcibly dispossessed of their property. But when the hearing came on, the magistrates quashed the information on the ground of the informants not being able to swear that any force had been exercised. It is curious to observe, that this Calvinistic Church, had their information been regular and admitted by the magistrates, intended to establish their right to the chapel by proving themselves Presbyterians; for which purpose they had mustered from their body three Scotsmen, who were prepared to make oath to that effect. Finally, they made a third attempt by appealing to the Board of Deputies in London, to have the least chance of any assistance from whom, it is necessary that they should belong to some one of the great Dissenting bodies of Presbyterians, Baptists or Independents. They chose now, for some reason or other, to state themselves to be of the last denomination. But as the trustees were able to shew, very readily, that the Rev. Mr. Griffiths, their pastor, who was one of the appellants, and a long line of his predecessors, came from Lady Huntingdon's Academy, this application was without effect, and the trustees have been ever since in the peaceable possession of the chapel and estate.

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In 1804, the few that remained of the Presbyterian society, together with several others who had recently adopted Unitarian views, applied to Mr. Belsham and Mr. Wellbeloved, Divinity Tutor of the Manchester College, removed to York, to recommend a minister to them. A gentleman of the name of Howson, a student



at York at that time, was recommended to them upon trial, and Mr. Wellbeloved, at the request of the society, re-opened the chapel on the 19th of August, with a very appropriate sermon, in the morning, from Philip. ii. 2: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." In the afternoon, he preached from Luke iv. 18: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. On the next Sunday, August 26, Mr. Howson preached, and the society engaged him to preach for them one year, at a salary of £60. At the termination of the year he left Lincoln, and on the 28th of October, 1805, about two months after Mr. Howson's departure, Mr. Israel Worsley, through the recommendation of Mr. Belsham, preached twice, and the society meeting in the evening of the same day, gave him an unanimous invitation to become their minister.

Mr. Worsley was not prepared to reside with them immediately, but came with his wife and family on the first of January, 1806, Mr. Wright, the Unitarian Missionary, having preached the Sunday before, three times.

In the course of Mr. Worsley's first year of residence at Lincoln, he was informed that a stated minister had a claim upon the Kirkstead estate, then and now in the possession of Richard Ellison, Esq., to the amount of £6. annually, which had never been demanded since the death of Mr. Dunkley, of Kirkstead, in 1789. Mr. Worsley therefore claimed it, and it was afterwards granted annually without demur. To an active mind like Mr. Worsley's it was natural to inquire into the source of this annual allowance from Kirkstead, and this inquiry gradually led to the important discovery that Mr. Ellison was un-

justly holding in his own hands a very pretty estate of more than a hundred acres, which was left by the family of the Disneys, of whom Mr. Ellison purchased the whole of Kirkstead, for the support of the Dissenting cause in that village. See some interesting particulars on this subject, Mon. Repos. VIII. 81.

Mr. Worsley laid the foundation of a chapel library by a present of nineteen volumes, which were gradually increased by presents from others, and annual subscriptions, partly during his time, and partly since his departure, to more than one hundred and thirty volumes.

On the morning of April 11th, 1813, Mr. Worsley, in consequence of his acceptance of an invitation from the Unitarian Society in Plymouth, preached his farewell sermon, and in the afternoon, Mr. Hawkes preached his first sermon as his successor. In August the same year a Sunday school was instituted, which has averaged, from that time to the present, from seventy to eighty scholars. These are taught gratuitously, partly by the young people of the congregation, and partly by teachers who were formerly scholars. Since the institution of the Sunday school, a Sunday school library has been established, which now consists of more than a hundred volumes. Near the close of the year 1817, a Fellowship Fund and Religious Tract Society were commenced, and also a meeting on the Wednesday evening at the Vestry, commencing with a short prayer, then a portion of some work, connected with the Unitarian views, is read, and every one present is at liberty to make any remarks he may think proper: a short prayer concludes the exercise. All these are kept up with growing spirit, and will, it is hoped, lead to beneficial effects.

S. and H.



# THE CORRESPONDENCE BETWEEN LOCKE AND LIMBORCH, TRANSLATED, WITH HISTORICAL NOTES.

*The Correspondence between Locke and Limborch, 1685—1704.*

(Continued from p. 149.)

No. 40.

*Philip à Limborch to John Locke.*

*Amsterdam, May 16, 1698.*

MY WORTHY FRIEND,

**Y**OU will now learn that your last letter reached me safely. I immediately read it to that eminent person; who, being then particularly engaged, proposed another time more convenient for a long conference, which the importance of the subject justly deserved. In a few days he invited me to renew my visit, when I again read to him your letter. He approves of your arguments, if the definition of God, which you propose, be admitted, for it is manifest that a Being absolutely perfect, or, which amounts to the same thing, containing in himself all perfections, can be only one. But he wishes for an argument not drawn from the definition of God, but merely from natural reason, and from which may be deduced a definition of God. He would thus form his demonstration:

1. Admit an eternal Being, independent, existing by the necessity of his nature and *self-sufficient*.

2. Such a Being is only one, and there cannot be several such Beings.

3. That Being who is one, contains in himself all perfections, and that Being is God.

That eminent person says, that the first proposition is admirably established in your *Essay of Human Understanding*, [B. iv. Ch. x.] and by the same arguments which he has employed in his *Demonstration*, so that he has found his own thoughts expressed in your train of reasoning. But he anxiously desires to have your proof of the second proposition; which being clearly proved, the third may be easily deduced from the two former. He says again, that all divines and philosophers, even *Descartes* himself, assumed, rather than proved, the second. I have no doubt but he

will communicate to me all his method of argument on this subject. I think, however, that he will wait till he has seen your arguments, that he may compare your reasonings, which he is now considering, with his own. But who can pursue this subject without changing the order of these propositions, and placing the second of them in the third, and the third in the second place? For, when it has been proved that there exists a Being, eternal, independent, *self-sufficient*, from thence it may be farther shewn that such a Being must comprehend in himself all perfections; because it is impossible that any perfection can be wanting to an eternal, independent and *self-sufficient* Being. Thus having proved that such a Being must comprehend in himself all perfections, it may hence be inferred, that such a Being can be only one. But in such a method this difficulty occurs: we regard thought and extension, as totally distinct in their nature and properties (I adopt the terms of those who start this difficulty). But admitting thought to be eternal and independent, which I dispute, can we also regard extension or matter as eternal, *self-sufficient* and independent on eternal thought? Thus would be established the notion of two eternal Beings. Yet describing matter as eternal and independent, it would by no means follow that it included all perfections. Wherefore it seems necessary, first to prove that a Being, eternal and independent, is only one, before it can be proved that he comprehends, in himself, all perfections.

For if the second proposition, that an independent Being is only one, were incapable of proof, it does not appear that religion or the necessity of worshiping that Being alone, would be done away, because I entirely depend on that one Being who created me. To him alone, therefore, I am obliged; him I am bound to love, with my whole heart and mind, and to obey all his commands.

If besides that Being there exist another on whom I have no depen-

dence nor am under his inspection, I have no relation to such a Being; nor can he exercise any controul over me. Indeed, neither of these Beings can have any cognizance of the other, or at all influence each other's condition. For, because each is *self-sufficient*, he cannot therefore acquire any greater perfection by any nearness to, or distance from the other, or lose any thing of his perfection: otherwise he would not be *self-sufficient*. Therefore, though it be highly gratifying to an inquirer after truth to be able clearly to demonstrate an independent Being to be only one; yet if it should happen that it cannot be clearly demonstrated, nothing seems to be thence detracted from the necessity and perfection of religion, because it is only one Being upon whom I depend. Such was the substance of that eminent person's discourse, so far as I understood him.

I have not examined the train of argument in your *Essay of Human Understanding*, though I doubt not but you have proved that there is some Being on whom we depend, and that such a Being is eternal and *self-sufficient*. The argument to prove this is clear and convincing. But I know not whether you could thus prove that you depend on one Being alone, and could not depend upon more. The argument of that eminent person, indeed, implies that I depend on an eternal Being, but I have not yet seen it proved by him that I depend on one Being alone; which only respects the first proposition. For in the second, it is laid down that besides that eternal Being on whom I depend, no other Being can be eternal. So that here it seems, probably, to be understood, that I depend on one Being alone, yet I have not found that distinctly proved, which is, however, necessary to be done before we proceed to the evidence of the second proposition. It is also to be examined whether, indeed, reason permit the supposition of eternal and *self-sufficient* matter, for if a Being can be *self-sufficient* and eternal, such an one must be every way perfect; whence it follows, that matter, which is an inert substance, destitute of all life and motion, cannot possibly be understood to be eternal and *self-sufficient*.

That eminent person desired that I would inform you distinctly what kind of proofs he desires. He expressly directed me to send you his best respects. He thanks you for the pains you have taken to gratify him; and regrets the afflicted state of your health; and if it should ill allow you to indulge profound speculations, he requests that you will not expose yourself to the fatigue of studies, burdensome in your state of ill health, or unfavourable to your recovery. In the mean time, he ardently wishes for you a firm and vigorous health; and that, should that permit, you will greatly oblige him by sending your opinion of the second proposition as now stated by me, according to his views of the subject. You will judge for yourself concerning his method, and what to answer. I only add, that when I read your letter to him he did not require a copy, but acquiesced in the terms which you had proposed. Had he made such a request I should have politely refused. But he had too much kindness thus to give me pain.

It is quite time to leave off. Farewell, most worthy friend.

Yours affectionately,

P. à LIMBORCH.

No. 41.

*John Locke to Philip à Limborch.*  
(*Lettre de M. Locke à M. Limborch.*)  
Oates, May 21, 1698.

SIR,

THOUGH my health will not allow me easily to indulge my desire to execute the orders of that great man who so favourably accepted my reflections, inconsiderable as they were, it is however certain that I could not sacrifice it on a worthier occasion than in pursuing the subject to which he calls my attention, and thus shewing my inclination to obey him. Yet this engagement will scarcely demand such a sacrifice, for if I do not hazard my reputation in his opinion, I am satisfied that my health will not suffer by this correspondence. Having to do with one who reasons so clearly, and so fully comprehends the subject, I shall have no occasion to say much, to be understood. His great penetration will enable him at once to perceive how my arguments are sup-

ported; so that, without engaging myself in long deductions, he will easily perceive whether they are well or ill-founded.

I cannot help remarking his exact judgment in the orderly arrangement of his propositions, and it is true, as he well observes, that in putting the *third* in the place of the *second*, divines, philosophers, and even *Descartes* himself, assume the Unity of God instead of proving it.

If, when the question was first proposed to me, I had comprehended, as I now do, the intention of that learned person, I should not have offered him the reply which I sent you, but one more concise and better suited to the order of nature and reason; each article appearing in its proper place.

I think that whoever turns his thoughts upon himself, must assuredly know, without being able to hesitate, that there has been, from all eternity, an intelligent Being. I also believe, that it is evident to every reflecting person that there is also an infinite Being. But I say, that as there must be an infinite Being, so that infinite Being must be eternal, because that which is infinite, must have been infinite from all eternity, for any additions made in time, could not render any thing infinite, if it were not so in itself, and of itself, from all eternity; such being the nature of infinite, that nothing can be added to, or taken from it. Whence it follows, that infinite cannot be distributed into more than one, and must remain in one alone.

This, in my judgment, is a proof *à priori*, that the eternal, independent Being is only one, and if we add the idea of all possible perfections, we have then the idea of a God eternal, infinite, omniscient and omnipotent, &c.

If this reasoning should accord with the opinion of the excellent person who will examine it, I shall be very much gratified. And if it should not appear to him satisfactory, I shall esteem it a great favour if he will communicate to me his mode of argument, which I will either conceal or divulge as he may choose. Pray assure him of my profound respect.

I am, &c.

J. LOCKE.

No. 42.

*Philip à Limborch to John Locke.*  
*Amsterdam, Cal. Jul. 1698.*

MY DEAR FRIEND,

YOUR last letter I communicated to that eminent person, who is much obliged by your exertions, in compliance with his request, though he does not fully acquiesce in your mode of reasoning. His own method is to prove, in the first place, that there must be some Being self-existent and *self-sufficient*; then that such a Being is only one; and in the third place, that such a Being contains in himself all perfections, and is, therefore, God. But you, in your train of argument, presume, as evident to every man of serious consideration, that there must be an infinite Being, as to whom, nothing can be added or taken away. This appears to him the same as to take for granted that there is an all-perfect Being, which is the third proposition of his *Thesis*. And thus, by anticipating this third part of his *Thesis*, you prove the second. Yet the second should rather have been first proved, from whence the third might then have been concluded. For this reason I submitted to your consideration, whether his order might not be advantageously changed, and then his third would become his second proposition. But as the reasoning proceeded in the other order, the proposition ought not to have been presumed, but rather proved from the first proposition. Or, adopting his method, it ought first, from the acknowledged existence of an eternal and *self-sufficient* Being, to be proved that he is one; and then from this proof it might be deduced that such a Being must be infinite or all-perfect.

He has not yet communicated to me his method, and I very much doubt whether he will. His scruples are the same as yours. He fears the severe censures of the divines who set a black mark on whatever does not proceed from their own school, and allow themselves to traduce it as the vilest heresy. I will try, however, whether, in a longer conversation which he has promised to afford me, I may not discover something, which I will endeavour to send you.

Farewell, my most worthy friend.

Yours affectionately,

P. à LIMBORCH.



No. 43.

*Philip à Limborch to John Locke.**Amsterdam, Sept. 12, 1698.*

MY WORTHY FRIEND,

SINCE my last conversation with that eminent person I have had no opportunity of meeting him, as he has been lately indisposed with a slight fever. I have conversed with one of his friends, who remarked, that he could not approve the reasoning of that eminent person, when he contended, that if we grant thought to be self-existent, and quite distinct from matter or extension, it will follow that neither could have any knowledge of the other. Extension, indeed, (he said,) can have no knowledge of thought, but it cannot from thence be concluded that thought can have no knowledge of extension; because since thought is self-existent and independent, it is also infinite, and thence must be able to conceive the existence of extension, by the innate force of its own infinite powers.

But when I replied that the eminent person in question disapproved of the reasoning by which all other attributes are ascribed to a Being self-existent and independent, before it has been proved that he is only one, he answered, that such a Being must be affirmed to be infinite, not only in his own nature, but to be endowed with infinite knowledge, and his substance to be of infinite extension, if, indeed, he be self-existent. But from thence it appeared to me to follow, that other attributes also might be proved; for his infinity being once proved, it may thence be also proved that other attributes belong to him, without which his infinity cannot be imagined. This he did not deny; and thus he appeared to think with me, that it was vain to inquire after the Unity of such a Being by such a mode of reasoning; but that the second proposition ought to be the third. It has occurred to me that the eminent person laid down that method of investigating the truth for himself, and when he could not find arguments satisfactory to himself, sought them from others. It seems to me difficult to prove a Being, existing by the necessity of his nature to be only one, before you deduce from his necessary existence other attributes which ne-

cessarily accompany it. If the eminent person could produce such arguments, they would be well worthy of being communicated to the learned world.

Professor *Vander Waeyen* published lately a small treatise of *Rittangelius*,\* and prefixed to it a long and virulent preface against M. *Le Clerc*, in which he endeavoured to refute the explanation of the beginning of the Gospel of John, which had been published by M. *Le Clerc*.† I wish to see that subject treated with candour and judgment. At last he attacked me, though slightly, because in my *Christian Theology* I had said of *Burman*, that much of what he had said on the Divine omnipotence, in his *Synopsis of Theology*, had been taken from the *Metaphysical Thoughts of Spinoza*. This he does not deny, but contends, notwithstanding, that *Burman* was not a *Spinozist*, which indeed I never asserted. Neither of us chooses to take any notice of such a superficial writer.

A few weeks since I gave N. N. a

\* Professor of oriental languages in the University of *Konigsberg*, where he died, 1652. He is said to have been educated a *Catholic*, afterwards to have professed *Judaism*, and then to have become a *Lutheran*. In his *Notes on Ezra* he maintained that the *Chaldee Paraphrase* furnished arguments against *Jews* and *Antitrinitarians*. This remark engaged him in a controversy with a Polish *Socinian*, who wrote under the name of *Irenopolita*. See *Nouv. Dict. Hist.* 1772, V. 180.

† At the commencement of this year (1698) *Le Clerc* had published *Hammond* on the *New Testament*, translated into *Latin*, with additional Notes, "quibus," as he speaks of himself in the third person, "aut leniter *Hammondum* confutabat, aut ab eo dicta confirmabat, aut omissa supplebat." See *C. Clerici Vita et Opera*, 1711, pp. 91, 253.

It was, no doubt, these additional notes to *Hammond*, which *Vander Waeyen* attacked. *Le Clerc* appears to have considered the *Word*, in the *proem* of John, as "the Divine Wisdom, by which all things were created," and which "dwelt in Jesus." See his *Harmony*, translated from the *Latin*, 1701, 4to: pp. 44. Also his *Le Nouv. Test.*, 1703, pp. 262—264. *Le Clerc* is, probably, not very incorrectly described by his French biographer, as *Sectateur secret de Socin*. See *Nouv. Dict. Hist.* II. p. 229.

letter of introduction to you, but he is yet detained at Rotterdam. He is a learned and worthy person. You are not one of those who shun their society who do not exactly accord with you in religious sentiments. When he comes, he can tell you more of our affairs.

This week Mr. Guennelon brought me your salutations and your excuse for not having yet answered my last letter. Your letters are always most acceptable to me, and the more frequent, the more agreeable. Yet I cannot allow myself to exact them from you so importunately as to interrupt your more important concerns.

I know that the delay in your replies is not to be ascribed to forgetfulness of me, but to indispensable engagements. Guennelon gives some hope of your going into France this winter, and returning to England by way of Holland. If such a journey would serve to confirm your health, I heartily wish that you may undertake it. Thus after a long absence I may have an opportunity of seeing you, and enjoying your society, and probably of bidding you a last farewell. Adieu.

Yours affectionately,  
P. à LIMBORCH.

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## MISCELLANEOUS COMMUNICATIONS.

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*Mr. Cogan's Strictures on some of the Arguments in "Apeleutherus," with regard to the Natural Evidences of a Future State.*

SIR,

**M**Y attention having been lately directed to the subject of natural religion, I send you a few reflections upon it, to make such use of as you shall please.

By natural religion, as distinguished from revealed, might seem to be meant that system of *faith* and *worship* which has prevailed in the world where revelation has been unknown. But this appellation is rather given to certain principles which, while they have been admitted by some, have been rejected by others, and which have been very indistinctly apprehended by the majority of mankind. But whatever may be the principles of natural religion, and however clear may be their evidence, I ask, what has this religion effected? Has it ever saved mankind from the grossest idolatry and the most debasing superstition? Has it at any period led the great mass of the human race to the worship or the knowledge of one all-wise, all-powerful, all-benevolent Creator?

The fundamental principle of religion is the being of a God; and it is generally admitted, that there is no truth in the whole circle of moral inquiry, which rests upon such satisfactory and conclusive evidence. We also, as Christians, believe that this God is infinite in wisdom, power and

goodness; and this glorious truth we pronounce to be not more the doctrine of revelation than the dictate of sound philosophy. But let us hear the voice of an enlightened Heathen. Cicero begins his work on the Nature of the Gods with this memorable declaration, that the question respecting the nature of the gods is *very difficult* and *very obscure*. And whoever reads the Treatise through, may see reason to congratulate himself that he did not live in an age when such a disputation could be held on such a subject. I pass over the providential government of God, to the doctrine of a future life; and on this important doctrine I shall quote a few observations from a work recently published, and entitled "*Apeleutherus*," premising that though I differ from the Author most materially, this difference does not diminish my respect for his talents, or my admiration of his sincerity. But I shall first make a remark on a position of our Author's, respecting the evidence of what he terms supernatural revelation.

"The *history* of a miracle cannot, without absurdity, be admitted as evidence of the truth of any doctrine, since it cannot communicate that *certainty* which it does not itself possess." What it does not possess it undoubtedly cannot communicate. But suppose it to possess some degree of *probability*, which indeed the Author virtually admits, there will certainly be no *absurdity* in taking its evidence

as far as it will go; but there would be a *great absurdity* in rejecting this evidence altogether, because it does not amount to certainty; unless, indeed, the doctrine for which it pleads "is already supported by more than sufficient evidence of an indisputable kind." "In all cases in which human nature can feel an interest, would it not be much more easy to learn the truth, independently of the miracle, than to arrive at *absolute certainty* concerning the miracle, in order to prove the doctrine? I say absolute certainty, because nothing short of this can be of any use in the case we are considering." Do the principles of natural religion, then, rest upon *absolute certainty*?\* If not, they can be of no use whatever, and we shall be in danger, for want of certainty, of having no religion at all. But why is this *absolute certainty* required? Human belief and human conduct in general are governed by probability, and by probability alone. The *conviction*, however, which is produced by historical testimony, and that with respect to facts of great antiquity, is scarcely to be distinguished from the confidence of *certain knowledge*. And though "human testimony," according to our Author, "however credible, *may or may not be true*," when upon sufficient inquiry we have satisfied ourselves that it is true, we feel persuaded that in this particular case it *cannot* be false. "But if any man could persuade me that my eternal salvation were depending upon its truth, he would, at the same moment, fill my mind with doubt and anxiety." Let me feel the same conviction of the reality of any fact, as I do of the reality of many facts even of ancient date, and my mind would be filled with no doubt or anxiety, whatever were depending upon its truth.

But to proceed to the subject of a future life; "what I principally rely on," says our Author, "is the obvious suitableness and propriety of a sequel

to our present existence, and the manifest absurdity of supposing the wise and benevolent Creator to have produced so noble a work as man, for the mere purpose of destroying him; and I rely principally on this, because, from its simplicity and force, it appears eminently calculated to affect, and is, in fact, that consideration which has always affected, the mass of mankind, and produced that universal expectation of a future life which we find to prevail in the world;"\* and which he tells us elsewhere, has prevailed among the generality of the human race, "with scarcely the intervention of a doubt." What has been thus confidently received by the generality of the human race, I am not able to say; but there are many passages in the ancient authors which satisfactorily demonstrate that the wisest philosophers of Greece and Rome could not advance beyond this alternative, that death would either prove the extinction of

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\* That they do not, our Author himself acknowledges, when he says, with respect to a future life, p. 234, that "certainty is entirely out of the question." This concession, indeed, I did not expect, after having read in p. 219, that it is *impossible* that human life should terminate in the silence and darkness of the grave.

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\* But our Author proceeds, "Not indeed that this argument necessarily presents itself to the unassisted understanding of every individual of mankind; or even that a majority of the human race has in any age possessed powers and information to reason correctly in this way; but that in every age it has pleased the sovereign Creator and Governor of the universe to raise up men of superior discernment and penetration, who, after having explored the paths of science for themselves, have delighted in communicating their discoveries to others." This does not appear very consistent with what we read in p. 128, that "the religion of reason and nature is *intelligible to every human being*, who is willing to open his eyes, and to fix them attentively upon its luminous and instructive lessons." But if, as we are informed, there is a *manifest* absurdity in supposing the wise and benevolent Creator to have produced so noble a work as man for the mere purpose of destroying him, I cannot help inquiring how it came to pass that *superior discernment and penetration* should be necessary for discovering this absurdity? Did the difficulty lie in ascertaining the premises, or in drawing the conclusion? As for the multitude who were too dull to discern this absurdity themselves, there is reason to suspect that they took the matter upon trust, and never distinctly apprehended the force of the argument by which they were so much affected.



being, or be an introduction to a better state of existence than the present. And much as this argument has always affected the mass of mankind, Plato seems to have felt its force but feebly, when he wrote his Phædon, or he would not have taken so much pains to establish the natural immortality of the soul; which he conceived, and, I think, justly in his circumstances, to be essential to the proof of a life to come. As it is not, I presume, an article of natural religion that a time will come when the whole human race will at once be raised from their graves, and restored to life and action, he who shall attempt, without the light of revelation, to establish the future existence of the human species, will fail in a material point if he omits to shew that there is something in man which *must* or *may* survive the stroke of death. It would not have satisfied Plato, nor would it satisfy me to say, "It is in vain for me to inquire *how* I am to exist *hereafter*, since I am utterly unable to comprehend *how* I exist *at present*."

But to return to the argument under consideration. It rests upon the position that the phenomena of human life, without a future being, imply a defect of wisdom and goodness in the Creator. Thus far, then, the perfection of the Divine character is an hypothesis unsupported by *fact*. And unless it can be established by certain abstract reasonings, (and these, while they may appear satisfactory to some, will seem nugatory to others,) it will be precipitate to draw from it an inference *so contrary to present appearances*, as the future existence of the human race. But, says our Author, admit a future state, "and we at once obtain a view of the scheme of Divine Providence, comprehensive, luminous and delightful." This I am by no means disposed to deny. But unless this view of it be confirmed by the authority of that God who alone knows his own counsels, it is only an hypothesis, and an hypothesis, which in many minds would not prevail against that universal analogy, which seems to forbid the hope that life, when once extinct, will ever be restored. Setting revelation entirely out of the question, we might say, that *as a matter of fact*, God seems to consult not

so much for the individuals of mankind as for the species, and that it would be difficult to *prove* that the continuation and progressive improvement of the species would not answer all the ends which the Creator had in view in their formation. Man, it might be said, is a *noble work*, but not so noble, perhaps, in the eyes of the Creator as in his own; and as for the waste of intellectual and moral attainment, which is implied in the destruction of the individuals of the species, it may be no great object amidst the immensity of creation, and in the estimation of a Being whose power, no doubt, is perpetually employed in producing life, intellect and happiness throughout his vast dominions. And were the whole human race what the great majority have thus far been, their extinction might not seem to form a much stronger objection to the plan of Providence, than that of the beasts that perish.

But our Author's argument, as stated above, seems to resolve itself into this simple proposition, that a perfectly wise and good Being could not form a rational agent without making him immortal. The fact, however, that man dies and is heard of no more, *seems* to negative the proposition; and that reasoning must be powerful which shall overcome this stubborn objection.\* I am by no means pre-

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\* Even granting the perfections of the Deity, it would be difficult to shew that such a being as man, even though the individuals of the species should perish, would not be a desirable link in the chain of animated existence; and it has always appeared to me something like presumption to affirm that God cannot be wise and good, unless A., B. and C., should be *immortal*. My view of the subject is well expressed in p. 18 of Mr. J. Kenrick's admirable Sermon on the Necessity of Revelation to teach the Doctrine of a Future Life. In a word, the constitution of the world differs, in various respects, from what our limited understandings would have led us to expect from the combination of infinite power, wisdom and benevolence; and being thus, as it should seem, convicted of ignorance, (if these are in truth the attributes of the Deity,) we go beyond our province, when we confidently pronounce that the future existence of the human race is necessary to make the scheme of Providence complete.

Our Author's error (for if I had not

pared to prove that the proposition is false, but were my hope of a future life to rest solely or principally upon it, I should wish to see it confirmed by something like logical demonstration.

In pp. 218, 219, of *Apeleutherus*, there is a fine passage on the painful moral discipline to which man is rendered subject, and which gives a more persuasive force to the argument. But I am afraid that the sufferings of which our Author treats so eloquently, would more generally excite a doubt of the perfection of the Divine attributes, than suggest a confident expectation of a life to come. Our Author rejects with disdain the argument for a future life, which has been drawn from the inequality of the Divine dispensations, asking, with the poet, What can we reason but from what we *know*? and quoting the well-known observation of Mr. Hume, "that you have no ground to ascribe to the Author of Nature any qualities but what you see he has actually exerted and displayed in his productions." I am surprised that he did not perceive that there is opportunity to apply this reasoning against himself. I take human life as I find it, chequered with suffering, deformed by moral evil, and terminating in *death*; and I ask, whether the plan of Providence, *as far as we have any certain knowledge of it*, corresponds to the

thought him in an error I should not have troubled myself to write what I have written) consists in magnifying presumptions into proofs, and attributing an undue force to certain considerations which render revelation *credible*, in order to shew that it was not *necessary*. But as long as man should *appear* to be *lost for ever* in the grave, it would be at least a thing *ardently to be desired*, that we could be distinctly informed by Him who made us, what he has yet in view respecting us. Setting aside the history of revelation, nothing like the restoration of a man once dead, that is, nothing which, as a *matter of fact*, could give any assurance of a life to come, has ever been heard of since the world began. As Mr. Belsham somewhere eloquently expresses himself, on the natural probability of a resurrection, "Experience is silent; philosophy is confounded; revelation alone darts a beam of light through the solid gloom; the messenger of heavenly truth announces, that all who are in their graves shall hear his voice, and shall come forth."

character of an infinitely wise, powerful and benevolent Creator? The ground on which our Author's argument is founded will oblige him to answer, no. How then am I to be assured that God is infinite in wisdom, power and goodness? The hypothesis of a future life, indeed, will settle every thing; but on what certain foundation is the hypothesis to rest, until the perfection of the Divine character shall have been established? It will not satisfy to say, that there must be a future state, and therefore that God may be infinitely powerful, wise and good; nor on the other hand, that God is all perfection, and therefore there must be a life to come. Here Christianity comes admirably to our assistance, and declares what otherwise, however plausible, would be assumption only, that "this mortal will put on immortality." But, it is said, the grand miracle on which Christians have usually laid so great a stress, namely, the resurrection of Christ, neither proves the *immortality of the soul*, nor the *general resurrection of human bodies*. Granting the reality of the fact, and, what I think will not be denied, that the apostles understood its meaning, it is a divine attestation to the future existence of the human race; and an attestation which I would not exchange for all the arguments which have been advanced in favour of the doctrine, from the days of Plato to the present hour.

Upon the whole, I feel a decided conviction, that, without revelation, the question respecting a future life is involved in deep obscurity. And I think it worthy of remark, that, with the exception of one or two individuals of a sanguine cast of mind, I have met with no one who doubted of the truth of Christianity, who did not doubt in an equal degree of a life to come. At the same time, the uncertainty in which nature leaves the subject is no objection to the reality of a future being, when it is confirmed by the voice of revelation. We are told, indeed, that "if Christianity be not built upon the solid rock of natural religion, it can have no foundation at all." If by this observation were meant that revelation cannot contradict the clear and certain deductions of reason, I should subscribe

to the proposition with all my heart and soul. But if thereby be intended that revelation cannot disclose what reason might never have discovered, I cannot help regarding it as manifestly false; since it is only saying, in other words, that God must reveal all that he chooses to make known of his purposes by *one* medium, which is what few men would choose to affirm. Or if it is to be understood as intimating, that no historical and external evidence can confirm the truth of revelation, I should reply, that this is a proposition which cannot be maintained without setting aside our faith in testimony, and undermining the principal foundation of human knowledge.

E. COGAN.

*The Abbé Gregoire.*

[Extract from a Letter from a Friend, dated Paris, March 28, 1819.]

I HAVE enjoyed a long and most interesting interview with the Bishop Gregoire. No human being ever so much delighted me. His countenance and address are attractive and fascinating beyond description, and his conversation is a beautiful delineation of his pure and beneficent mind. His advanced years seem only to have added to the venerableness of his presence, while they have nothing destroyed of that benevolent energy, always active in the cause of freedom and of charity. Yet (as you know) this most exemplary patriot has been marked out as a fit object for the rancorous and unwearyed obloquy of the tools of despotism: and I will own my very heart bled when he wrote in my Album the following words: "Faire aux hommes tout le bien dont on est capable, c'est un devoir imposé par la nature et par la religion; et presque toujours attendre d'eux tout le contraire, c'est le resultat d'une longue et penible expérience. Je desire que M. B. obtienne dans le cours de sa vie des resultats plus consolants."

"*Gregoire Evêque.*"

B.

*Manchester,*

*March 17, 1819.*

SIR  
H A V I N G recently perused a "Tour on the Continent," by the Rev. Thomas Raffles, a popular

Calvinistic preacher in Liverpool, I was much surprised to meet with the following information:

"Among the various projects which Buonaparte entertained, was that of becoming the founder of a new religious sect, or rather of establishing Unitarianism. He became acquainted with this system from the writings of a Baron Gussey, which accidentally fell into his hands. He found that the great generals of antiquity had left nothing but a name behind them—they had no followers. But the founders of new religions were immortal in their disciples. 'I will,' said he, 'be the founder of a new religion. I will establish Unitarianism, and its disciples shall be Napoleonists. I will smile on Protestantism, and give religion liberty, as the means to accomplish my design. My people are so versatile, they will follow the court. On them I will heap my choicest favours, and thus destroy a religion, whose ceremonies and doctrines are inconsistent with common sense.' I believe the source whence this information is derived is one on which full reliance may be placed."—*Tour*, p. 130.

Can any of your Correspondents speak to the correctness of this statement, [see also our No. for January, p. 31,] or supply information with respect to the character and writings of Baron Gussey?

I suspect that Mr. Raffles, who betrays strong prejudices against Unitarianism in various parts of his publication, writes under their influence, when he attributes the views of Buonaparte in wishing to establish this system, in Mr. R.'s words, this *new religion*, to motives of personal ambition. It is, in my opinion, a much more probable conclusion, that "a religion, whose ceremonies and doctrines are inconsistent with common sense," was no longer calculated to meet the views of an enlightened people; and that Unitarianism was the only system which approved itself to reason, and which would support the most rigid investigation.

Mr. R. informs us, that at the Protestant Church in Paris there are three ministers; that the opinions and sermons of two of them are much in unison with those of the Unitarians of this country; but that the other,



whom he had not the good fortune to hear, is said to be decidedly evangelical.

WILLIAM HARRISON.

SIR,

March 18, 1819.

**I**N such a period of the world as this in which we live, and which appears to me as interesting and awful as at any former period of its history; if it be consistent with the plan of your Repository, I wish to point out and introduce a few remarks on the passing events, as connected with the *word of God*, or prophecy. It may be consolatory to some, and animate the drooping spirits of those conscientious Christians who suffer from the prevalence of political or religious despotism, known in Scripture by the name of Antichrist. As an illustration of my meaning, I send you my thoughts on the *signs of the times*. We now live in that period of the *Christian calling*, which may be denominated the *evangelizing*. See Rev. xiv. 6, where the angels or *ministers* of the gospel are authorized by their respective superiors to spread the knowledge of the Holy Scriptures, and “to proclaim unto those who dwell on the earth, and unto every nation, and tribe, and language, and people, saying, with a loud voice, ‘fear God, and give glory to him, for the hour of his judgment is coming.’” Observe, we are here commanded by the heavenly messenger, not only to fear God and give glory to him, but to worship him who made heaven and earth, and the sea and the springs of waters. Does not this seem to imply, that the *worship* of the one only Creator of heaven and earth had not been strictly attended to by the Christian as well as the Heathen world? Even to this said time, the prophetic denunciation, which immediately follows in ver. 9, may be a subject of awful consideration in some future Number of your Repository, after the awful event has taken place. Thus, then, we have seen the fulfilment of *this* part of the prophecy, in the general spread of the gospel, in all parts of the habitable globe, perhaps Africa only excepted.

I come now to the consideration of another not less conspicuous accomplishment of the *word of God*, than that which we have been remarking,

namely, Rev. xi. 7. We have seen the *slaughter* of the witnesses, and by what *power* it was accomplished. We have also seen the exact time of the *exposure* of their cause to the ridicule and rancour of their enemies, who were most numerous; and we have witnessed the exultation and triumph on this occasion. On the other hand, we begin to perceive the resurrection of the *dry bones*; that they not only stand upon their feet, but we have actually heard the *great voice* which has called them into *power*, and this too, in the very *sight* of their enemies, whose *fear*, no doubt, will be equal to their *surprise*. Compare the words of this prophecy, with what has recently taken place in a neighbouring nation, and we need not desire a clearer or stronger proof of the administration of a Divine Providence over the affairs of men, than is exhibited to our view in this most extraordinary and unlooked-for event. Let Christians then look forward to the grand closing scene of human depravity, to the sounding of the seventh trumpet, as mentioned in Rev. xi. 15, and to its most happy results, when the kingdom of *this* world will become the kingdom of our Lord and of his Christ. Shall the *heavens rejoice*, and shall not the *earth* be glad! Rev. xi. 16, 17; xv. 3, 4.

PHILALETHES.

**D**R. JOHNSON has said in his Life of Gilbert West, that he was one of the few poets to whom death might not seem terrible. This sentiment, though it proceeds from a great and good man, I suspect is a proof, in this instance, of superficial thinking. What was there in the life of Gilbert West to put his moral principles to any severe trial? He whose situation is such, that the requisitions of morality impose upon him little or no voluntary suffering, is entitled to no very deep veneration. Gilbert West was in most easy circumstances; a plentiful income, an affectionate wife and family, a literary taste; he indulged a pleasing life, and when a little fatigued by study, mounted his horse, and rode for an appetite for dinner. This is a virtue doubtless which may put all the poets and all other men to the blush! If this most superficial remark of John-

son had not flowed from a feeling pretty general, which is the parent of similar remarks on characters, I should not have noticed it; but I think in our judgments of the virtues and vices of men, we ought never to forget their *circumstances*. Under this notion, I offer the following reflections:

A desire of enjoyment, and a desire of a freedom from suffering, are the origin of all the vices and all the crimes in the world. "We touch each other on every side," and he whose painful desires tempt him to violate the rights of others, becomes a thief, a seducer, a murderer, &c.!

Now it should seem that he whose circumstances can, without any direct and apparent injury of others, command such a measure of enjoyment as to tranquillize his nature, is not called on to exercise any very distinguished virtue. He may be virtuous in fact, or he may think himself so, but the strength of his resolution in self-sacrifice, is not put to any obvious proof. They who cannot sacrifice little things, but indulge a malignant temper to the injury of others, are out of the question, as they give proof that they have not even the slightest sense of duty or virtue.

But look at the endless variety of human conditions, and before those that are in ease upbraid, let them realize the worst of these conditions as their own! It is easy for a rich man to be what is called honest. Dr. Johnson himself in his immortal work, the *Rambler*, has taken a juster view of this subject than what we have just referred to. He there says, "He that without acquaintance with the power of desire, the cogency of distress, the complications of affairs, or the force of practical influence, has filled his mind with the excellence of virtue, and having never tried his resolutions in many encounters with hope and fear, believes it able to stand firm, whatever shall oppose it, will be always clamorous against the smallest failure." Alas! that man whose resolutions have not been tried, knows nothing of either his virtue or his real character. To illustrate this, how often do we hear people call out against suicide, who, perhaps, never were in such a state of suffering, as even to *wish* for death! Surely, surely, they are very poor judges of

the state and sufferings of him, who, to escape from intolerable torments, throws himself a miserable outcast upon the Divine mercy!

I have been led to these most solemn and awful reflections (for such they are) by four Sermons lately delivered in Essex-Street Chapel by Mr. Belsham, on the Future Condition of Mankind, in which were displayed great depth of thought, accurate research, and a spirit of most divine benevolence. I know nothing that excels the sermons of this gentleman, except it be his most exemplary life as a man; and although I cannot feel as a sectary in favour of the Unitarians, amongst that body I have known and do know men, of whom the world is not worthy.

#### HOMO.

P. S. Permit me to add one word more on suicide, which has been lately much written upon, and which is now, alas for human nature! very common in England, still more common in France, and more common still in Prussia. [See p. 133.] Those who perish thus may be the most miserable, but do not appear to be the most wicked of mankind. They are not in France, Lewis XV., or Napoleon, but Roland and Condorcet. They are not in England, King John, Henry VIII., and Charles II., but Hales, Whitbread and Romilly!

Wisbeach,

Feb. 13, 1819.

SIR,

IT is hoped that not only are the nature, objects and plans of the Unitarian Fund now generally understood, but that also the value and importance of that institution are felt by the Unitarian public. Presuming this, I beg leave, through the medium of your truly valuable Repository, to address them on behalf of this institution, with which I have had the happiness of being connected from its very origin, in the service of which I wish to spend the little that may remain to me of life; and I am anxious for the extension of its efforts and operations, which must depend on the increase of its resources. Most denominations of Christians have felt the necessity of supporting public institutions among themselves, which might unite their exertions, and bring into exercise their collective strength

for the support and promotion of what they believe to be the truth as it is in Jesus. The methods adopted by other denominations of Christians, to obtain pecuniary means to carry on their popular plans and support their public institutions, are not unworthy of the consideration, and many of them of the adoption of Unitarian Christians; especially as it is well known that without adopting such methods, neither our brethren the Methodists, nor those of the different Calvinistic parties, could have possessed the means of carrying on their various and, in many instances, expensive exertions. It cannot be doubted that Unitarians, though much inferior in number to the other denominations mentioned, are sufficiently numerous and opulent, taken collectively, to furnish the means necessary for the support of such extended plans and exertions, for the promotion of what they believe to be the cause of genuine Christianity, as cannot be carried forward without more abundant resources than have yet been furnished, and which, if carried forward with prudence and zeal, would be likely to be successful. It is far from my intention to insinuate that there are not a great many liberal individuals in our religious connexions, who have shewn their readiness to contribute towards the support of our public institutions, and by whose friendly aid what has been already done has been rendered practicable: what I wish to recommend, and am anxious to see adopted, is some plan which may give opportunity for every individual in our congregations, however poor, to contribute his mite, however small, at least once in a year, towards the carrying on plans for the promotion of Unitarian Christianity. It is by uniting the exertions of the mass of the people, by obtaining contributions from almost every individual in their congregations, that Christians of other denominations find such abundant resources for carrying on their extensive plans. It appears to me extremely easy for Unitarians to do the same; and from what I know of the liberality of a considerable part of our congregations, I am led to think that it is merely for want of proper plans having been proposed to them, and submitted to

their consideration, that they have not been adopted. The establishment of Fellowship Funds is certainly an important measure, and well calculated to unite the exertions and increase the zeal of a number of persons in each congregation where it is adopted: for the suggestion of this plan we have reason to bless the memory of a late excellent friend of the cause, and it is hoped it will continue to extend; it is likely to do good in other respects, as well as furnish resources for Unitarian objects. Still there is another plan which I beg leave to recommend, which would neither clash with the Fellowship Funds, nor any other yet adopted: it is, the preaching of annual sermons in aid of our public institutions. This would give every individual in our congregations an opportunity of contributing his mite in support of the common cause which we espouse, and might furnish more abundant resources than can be procured in any other way.

That the Unitarian Fund has succeeded, under every view, beyond what the most sanguine of its friends expected, in so short a time, at its first establishment, and that it has contributed much to the success of the Unitarian cause, will, I expect, be generally acknowledged. Still, that its plans and operations might be greatly extended, with good prospect of success, speaking from careful observation and all the information I have been able to acquire on the subject, I have no hesitation in asserting. There are parts of the island where circuits might be formed on the Methodist plan, and gradually many small Unitarian Churches formed in them; but in the outset, the Fund would have to defray the greater part, if not the whole, of the expense of supporting the missionaries, and carrying on the cause in such circuits. In other parts of the country, where such circuits could not be immediately formed, much might be done if the number of missionaries was increased. But such an extension of the plans of the Fund would unavoidably involve a considerable increase of expenditure. Impressed with these matters, with all due deference to the judgment of others, I take the liberty of submit-



ting to the consideration of the Unitarian public, whether it be not both desirable and practicable for an annual sermon to be preached on behalf of the Unitarian Fund, (and of course a collection made at the close of it,) in every congregation which approves of its plans and objects. I am not aware of any objection which can reasonably be made to this plan, nor of any injury or inconvenience it could involve.

Allow me very briefly to state a few reasons why such a plan should be adopted.

1. Most other denominations of Christians have annual sermons and collections in their various congregations, in support of religious objects, and generally of missionary preaching, &c.; and in this way they obtain no small part of the resources by which they are enabled to carry on their extensive plans: and I see no reason why Unitarians should not pursue the same course, nor why it should not be equally beneficial in carrying into effect their plans for enlightening and improving mankind.

2. The having an annual sermon for such an object, would afford a favourable opportunity for explaining our views and sentiments, plans and objects; and as the attention of strangers and persons not well-acquainted with our sentiments, might be excited, it is likely it would be the means of leading them to more correct views of the doctrines we maintain, and of promoting the Unitarian cause in the places where such sermons were preached.

3. It would be a testimony of the union of our congregations in the common cause, and of their zeal for the promotion of what they believe to be the truth of God; and with the want of such union and zeal their enemies have reproached them.

4. It would afford an opportunity for those who could give but very little, and for those who would not like their names should appear to any subscription of the kind, to contribute something; and it is likely many would subscribe at such a time who would otherwise never give any thing: consequently, in this way, much might, from the congregations at large, be brought into the Fund, which would otherwise never have

been contributed to any Unitarian, nor to any other benevolent object.

5. In particular it would give the poor in our congregations, who feel a deep interest in the cause, an opportunity of contributing a few pence towards its promotion, which would be gratifying to their feelings, and tend to increase their interest in it; for men always feel the more interested in a thing when it costs them something.

6. It is pretty evident, if an annual sermon were preached in the Unitarian congregations generally in aid of the Unitarian Fund, it would greatly increase its resources, and furnish the managers of it with the means of doing much more to promote the cause.

7. Hitherto the Unitarian Fund has been supported chiefly by the subscriptions of individuals; the plan now recommended would bring whole congregations to its aid, and might gradually call out the strength of the Unitarian body at large in support of its plans and objects.

Feeling deeply interested in the success and permanence of the Unitarian Fund, and anxious to see its plans and operations extended in every direction, and in every proper way, before I go to the silent mansion of the tomb, I have thought much on the mode of increasing its resources here stated; and I hope our brethren every where will forgive the liberty I take of recommending it to their notice and attention, and that you, Sir, will be so kind as to give this paper a place in the Repository, which will much oblige

R. WRIGHT.

*Mr. Evelyn a Reformer.*

**I**F our preceding extracts [pp. 22 and 156] from Mr. Evelyn's Diary, &c., have represented him in a light at all unfavourable to his character, which, however, was not designed, we shall end our quotations with a few passages which will set him right in the reader's opinion. He was an accomplished gentleman, a liberal scholar, a fine writer, a zealous promoter of learning, science and the arts, a generous friend, a pattern of every domestic virtue, and only inconsistent when he was actuated by his family attachment to the Stuarts,

and his exclusive love of the English hierarchy.

The *Revolution* of 1688, which Mr. Evelyn lived to witness, but which he evidently knew not how to approve entirely, freed his mind (himself, perhaps, unconscious of it) from the restrictions which the old system of government had laid upon it; and in a letter "To my Lord Godolphin, one of the Lords Justices, and first Commissioner of the Treasury," dated June 6, 1696, he appears in the character of a Reformer, in which character he anticipates some of the great public questions which, after the lapse of a century and a quarter, still agitate the public mind. He first touches upon the circulating medium of the country, and complains of the wicked practices of those that have ruined the public credit by debasing, in various unrighteous ways, the current coin of the realm. He next proposes, for preserving the flourishing state of this mercantile nation, a Council of Trade: to this Council he advises that the care of the manufactures of the kingdom should be committed, "with stock for employment of y<sup>e</sup> poore; by which might be moderated that unreasonable statute for their relief, (as now in force,) *occasioning more idle persons, who charge the public without all remedy, than otherwise there would be, insufferably burdening the parishes, by being made to earne their bread honestly, who now eat it in idleness, and take it out of the mouthes of the truly indigent, much inferior in number, and worthy objects of charity.*" He adds, that to this assembly should be referred all proposals of new inventions, which should be encouraged, and not reproached "as projectures, or turning y<sup>e</sup> unsuccessful proposer to ridicule, *by a barbarity without example, no where countenanc'd but in this nation.*" He points out further as an "exhauster and waster of y<sup>e</sup> public treasure, the progresse and increase of buildings about *this already monstrous citty,*" and recommends that the Norway trade, supported by building, should be discouraged in favour of the trade with our own plantations. He then proceeds in the following passages to suggest reforms in the Commons' House of Parliament, in courts of law and in the criminal code.

"Truely, my L<sup>d</sup>., I cannot but wonder, and even stand amaz'd, that Parliaments should have sate, from time to time, so many hundred yeares, and value their constitution to that degree, as the most sovraine remedy for the redresse of public grievances; whilst the greatest still remaine unreform'd and untaken away. Witnessse the confus'd, debauch'd, and riotous manner of electing members qualified to become the representatives of a nation, w<sup>th</sup> legislative power to dispose of the fate of kingdomes; which should and would be compos'd of worthy persons, of known integritie and ability in their respective countries, and still would serve them generously, and as their ancestors have don, but *are not able to fling away a son or daughter's portion to bribe the votes of a drunken multitude, more resembling a Pagan Bacchanalia, than an assembly of Christians and sober men, met upon the most solemn occasion that can concerne a people, and stand in competition with some rich scrivener, brewer, banker, or one in some gainfull office, whose face or name, perhaps, they never saw or knew before. How, my Ld. must this sound abroad! With what dishonour and shame at home!*

"To this add the disproportion of the burroughs capable of electing members, by which the major part of the whole kingdom are frequently outvoted, be the cause never so unjust, if it concerne a party intrest.

"Will ever those swarmes of locusts, lawyers and attorneys, who fill so many seats, vote for a public Register, by which men may be secur'd of their titles and possessions, and an infinity of suits and frauds prevented?

"Im'oderate fees, tedious and ruinous delays, and tossings from court to court before an easy cause, which might be determin'd by honest gentlemen and understanding neighbours, can come to any final issue, may be number'd amongst the most vexatious oppressions that call aloud for redresse.

"The want of bodys (slaves) for public and laborious works, to which many sorts of animals might be usefully condemn'd, and some reform'd, instead of sending them to the gallows, deserves to be consider'd.

"These, and the like, are the greate desiderata, (as well as the reformation

of the Coin,) which are plainly wanting to the consummate felicity of this nation; and divers of them of absolute necessity to its recovery from the atrophy and consumption it labours under.

"The King himself should (my L<sup>d</sup>) be acquainted with these particulars, and of the greater importance of them, by such as from their wisdom and integrity, deserve the nearest access, and would purchase him the hearts of a free and emancipated people, and a blessing on the government; were he pleased incessantly to recommend them to those who, from time to time, are called together for these ends, and healing of the nation."

This interesting letter concludes with the following beautiful passage:

"In such a tempest and overgrown a sea, every body is concern'd, and whose head is not ready to turn? I am sure, I should myself almost despair of the vessel, if any, save y<sup>r</sup> L<sup>p</sup>, were at the helm. But, whilst your hand is on the staff, and your eye upon the star, I compose myself and rest secure."

SIR, Bridport, April 2, 1819.

AS every species of religious persecution, either of any people or individuals on the face of the earth, affects my mind with tender sympathy towards the sufferers, and with mixt feelings of pity and censure respecting their oppressors, these sensations were powerfully excited by the perusal of the following letter. This I have transcribed for insertion, if you approve, in the Monthly Repository. I wish the attention of all Europe could be called to the late Decree of the Christian Senate of Lubeck, affecting the Jews resident in that imperial city, [see p. 132,] that if the statement here given be correct, (and it is confirmed by the public journals,) such disgraceful scenes of bigotry, intolerance and cruelty, may expose their authors to the general reprobation which they justly deserve, and be the means of procuring for the sufferers, from truly enlightened and liberal professors of Christianity, a religion of universal love and benevolence, the seasonable relief their necessities may require.

THOMAS HOWE.

"Jews of Lubeck.

"The following extract of a Letter,

by the last Hamburg mail, will give some idea of the quantum of freedom enjoyed by the Jews, in the Free Town of Lubeck.

"With feelings of horror and indignation I now take up my pen to communicate to you some of the particulars of a transaction, which has taken place in the free city of Lubeck: a transaction more disgraceful or arbitrary, I will venture to say, is not to be met with in the history of any civilized country; and, be it remembered, this city is under the immediate protection of the Emperor of Austria. You will recollect that, during the last war, in every city, town or village where Jews resided, they not only offered their property, but their lives, for the support and protection of their sovereigns. Numerous instances might be mentioned, indeed, of the satisfaction expressed by the crowned heads 'with their conduct;' for instance, the King of Prussia granted them the privileges of citizens throughout his dominions, with the right of holding any public office whatever.

"Will the world believe any part of the above, when they read the famous Decree of the 2d of December 1818—when they see the old statutes of 1768, and the more intolerant one of the 26th of September, 1778, are again to be put in full force? What must have been the feelings of persons who have resided there for many years, following undisturbed their various occupations; what must have been the feelings of fathers, sitting with their wives, enjoying the innocent sport of their children; what must have been their feelings, I say, when they read this famous Decree, forbidding their carrying on business in any manner whatever?

"To complete the ruin they had begun, the police officers were ordered to search all Jews openly in the streets, or to burst open their houses, to take possession of their property and seal it up, even the common necessities of life. To prevent the possibility of any evasive measures, the Senate decree and order, 'That any person acting for, or in any shape transacting business with a Jew, shall, for the first offence, be fined; for the second, fined and imprisoned, and lose his right of citizenship; and any clerk, porter or menial servant, living



with a Jew, shall be imprisoned and expelled this *free town*.'

"You may recollect, that before Buonaparte entered Germany, and declared the Jews *citizens and members of society*, they were treated as common beasts, and on passing through several towns, had to pay the sum *per head* which was paid for *swine*.

"The war being ended, the Jews were led to expect, that the meeting of the Sovereigns in Congress would have been the prelude to a redress of their former grievances, and that they would have been allowed to partake of those rights and liberties which are enjoyed by their Christian neighbours. But, alas! the war being ended, the Sovereigns forgot their promises; they forgot that Jews were human, that they are the work of the same Almighty Creator; they forgot their many services during the war, and left them to the mercy of the waves, to the mercy of those *merciless beings*, the Senate of the town, which is styled the Free Town of Lubeck.

"Will any one believe that such scenes have been witnessed at the close of the year 1818? Are these the good things for which the people of Europe have fought and bled? Is it thus that the promises of an Alexander, a Frederic or a Francis, are to be fulfilled? I hope before this meets your eye, the subject will have reached the ears of the members of the Holy Alliance, and that they will convince the hundreds of thousands who are now looking forward, with dreadful expectation, that those promises so solemnly made, were made in *sincerity*."—*The Jewish Expositor* for Feb. 1819, p. 72.

On Mr. Belsham's "Plea for Infant Baptism."

(Continued from p. 39.)

SIR,  
YOUR readers have already seen the high opinion entertained by your late *Christian Surveyor*, of Mr. Robinson's History of Baptism; and, that even your Correspondent Mr. B. thought it "a truly learned work:" by which intimation he wished it, no doubt, to be understood that he had not only read it, but was fully competent to decide on its character, far more competent than your other Correspondent. But, it is evident, that Mr. B.'s compliment was a mere set

off; aiming to shew, not only that he was a competent judge, but to make it appear that, though condemning, he was *full of candour*, and that, though exasperated, he could be just. For when your Christian Surveyor hinted that Mr. B.'s "babesprinkling" was not the primitive Christian baptism, it was easy to perceive, that those *bees* stung him.

For my own part, judging only from Mr. B.'s exhibitions on this subject, in your Magazine, and in his Pamphlet on Infant Baptism, I must be forgiven if I say that I somewhat doubt his competency, it appearing to me that, if Mr. R. in one or two points is not quite right, your Correspondent is on others, as already hinted, far more wrong.

Much respect as I think due to Mr. R.'s talents, I feel more for truth, and prodigiously more than for your Correspondent's pleas and dogmatical decisions. Had this censorer been one properly acquainted with classical authors and ancient lawyers, with old historians, the Latin Fathers, and monkish writers, so as to be qualified to decide on the great differences of their style, he should be entreated to consider those differences, and his capacity and means for information being admitted, his moderation and forbearance should be solicited. He should be reminded that Mr. Robinson, though a man of genius, had thrown himself into the situation of an unfortunate drudge, doomed to wade through oceans of barbarous latinity; and such competent person would admit, that if Mr. R. translated a word wrong in such a writer as Tertullian, he might hope to be forgiven: nay, that he might commit himself, (in the judgment of a particular class of critics,) without breaking Priscian's head, (according to the use of words in such writers,) or any violent anti-Tertullianism. But mea humilitas can perceive, that these matters do not lie much in your Correspondent's way.

As to the present writer, he has hitherto thought it sufficient to shew, that what your Correspondent so anxiously, yet in vain, looked to find in the above History, ought to have been looked for in writers on his side of the question; that much that he looked for was there, and something more, perhaps, than he looked for, or

wished. For all Mr. R.'s positions and expressions the writer is not responsible. He is responsible only for what he defends; and, perhaps, before the close of these Letters he may, agreeably to what he formerly hinted, speak, though but briefly, to a few points on which he differs from the Historian of Baptism, on his authorities, errors of the press, &c.

In the former Letter, of your last Number, p. 36, the words, "but to return to Mr. R. and Mr. B." were not in order. They should have been placed here; a note also in the Number preceding that, was out of order, as the reader must have perceived.

Mr. B. "Yet this is the book to which I am sent for a full refutation of all that I have advanced on Infant Baptism." I am afraid very justly.

Mr. B. "The misstatements and gross misrepresentations of what Tertullian wrote *on the subject of Baptism*, can only be accounted for by the hurry in which Mr. Robinson wrote, and must have been corrected *had he lived to revise his work*."

Here is something like a charge of wilfulness and design, and towards *Tertullian on the subject of Baptism*, as though Mr. R. had given a uniformly false statement of the design and end of Tertullian's treatise; qualified, indeed, with something of your Correspondent's smoothness and candour. And here, at the outset, I perceive, your Correspondent has confounded Mr. R.'s two works, one of which, at least, he had told us he had *sought*, and, by his own account, had read with such *eagerness* and *fond* expectation for information. Now Mr. R. *did* live to revise his work on Baptism, and brought it through the press himself. The Advertisement, prefixed by the editors, informs us, that he wrote very little during the *last twelvemonth* of his life, and *that the whole of the volume*, except the Preface and Recapitulation, was *finished* before that period. So that he lived long enough to revise his History of Baptism, and *did* revise it. It was for his *Ecclesiastical Researches* that the apology was made in the Preface to it. "It is to be lamented that these papers were not subjected to the last corrections of the Author's pen; and the candid reader will, we doubt not, make due allowance for the imperfec-

tions of a posthumous work." Your Correspondent has been shewn before from this very posthumous work of Mr. Robinson's, what little thanks he would have got from that gentleman, had he lived, for his *candour*, in the case of St. Augustine; and see what a scrape it has got him into now! He has plainly confounded the two works.

As to *the hurry* in which the History of Baptism was written, here is another mistake through your Correspondent's *excess* of candour. For though I do not say Mr. R. was a faultless writer, I will say he was the furthest possible from a hurrying one. He had, no doubt, prepared some materials towards his History before he actually sat down to compose it, and he was seriously employed on it from the year 1781, to the year before his death, which was in 1790. A full account (from his own statement) of his proceeding in this business, is given in the *Memoir* of his Life and Writings, (p. 214,) published in 1796. The History, then, was the labour of many years, written with, perhaps, too much of aim, and by his intense application to it, the Author shortened his days. Every advantage that a man could wish for the prosecution of a learned work he possessed—retirement, leisure, access to some of the best libraries in the kingdom, and kind friends. It was undertaken before those strict orders were made by the senate, with respect to the use of books in the public library of the University of Cambridge. He lived in a village of but two miles' distance; and, by the kindness of many learned members of the University, he procured any number of books, and at any time he wished; and he had them in the greatest abundance to his own house. He was also allowed the use of books from several college libraries. He was, besides, accommodated by Dr. Gifford, one of the librarians of the British Museum, with an apartment there for the purpose of consulting books and manuscripts, and for some time attended part of a week in every month. What use he made of these advantages, and what a hurry he made in his work, may be collected from two curious letters of his, printed in the above Memoirs, pp. 270, 323.

As to Mr. R.'s misstatements and gross mistranslations of Tertullian, on the subject of Baptism, I am not aware (though I do not profess to be such a critic as your Correspondent) of any such.

After making the allowances for a free and full translation, which the stiffness and closeness of Tertullian's style required, I do not perceive above one or two places that will admit of much criticizing or dispute. There are, indeed, one or two evident errors of the press, in the passage produced by Mr. R.; there is also an omission of three or four words. But as he has given full and correct translations of them, these also are as evidently as the others, errors of the printer's, which a distance of fifty miles from the press prevented the author from correcting.

The two passages that *may perhaps* admit of a little dispute with critics, are the following.

In endeavouring to remove an objection brought against the mode of baptism, as now administered by the Baptists, the author says that the mode in Tertullian's time was for the administrator to stand in the water, putting his hand to the back part of the head of the candidate, who also stood in the water, and was bowed forward till he was wholly immersed; and he explains, *Homo in aqua demissus*, as being the same phrase as *Homo demisso capite, demisso vultu, &c.* A doubt has been expressed, whether this is strictly and *classically* correct, or as sufficient to determine this point: it was further observed, that *Vultus demissus*, or *Homo capite demisso*, or *caput demissus*, can have but *one bowing* direction: but that *Homo demissus* can apply to a person *placed in* or *let down* into the water any way,\* whether perpendicularly or horizontally. Perhaps, this is true, and it does not occur to me that any

\* Inquiry into the Nature of Subscription to the Thirty-nine Articles, 2nd Ed. p. 420. The writer (though at the same time speaking in the most respectful manner of Mr. R.'s History of Baptism) seems to intimate, too, that Mr. R. had omitted to mention, that some of the Cainites, noticed by Tertullian, rejected water baptism. This was an oversight. Mr. R. has noticed that circumstance.

Christian writer of *primitive antiquity*, (to borrow a flourishing phrase from your learned Correspondent) at least any of the two first centuries, uses a phrase declaratory of the distinction, viz. whether the rite was performed by the bowing of the head in the water, the person in the mean while standing in it, according to Mr. R.'s account, or by being immersed flat on his back, according to the mode of the modern Baptists; nor is it a matter of any consequence towards ascertaining the meaning of the word: for an entire immersion, either way, is a baptism.

*Inclinatus*, perhaps, would have been a more unexceptionable and sure word. However, Tertullian is not to be considered as a writer of *classical purity*: and when it is recollected that in Tertullian's and Cyprian's time they baptized by a trine immersion, once in the name of the Father, then again in the name of the Son, and a third time in the name of the Holy Ghost, it is probable, I think, that the mode recommended by Mr. R. was practised in Tertullian's time: \* and the mode is more convenient, to say nothing more, than that now followed by the Baptists. In confirmation of his idea, Mr. R. appeals to the *most ancient monuments*, † on which the candidate appears standing erect, and the administrator, while he pronounced the baptismal words, laid his right hand on the hind part of the head of the candidate, and bowed him gently forward till he was all under water. I have it in recollection, too, that Mr. R., either in his History of Baptism,

\* *Tertull. de Bapt. Cap. vii.* In aqua mergimur. *Coron. Mil. Cap. iii.* Dehinc ter mergitamar. *Adver. Prax.* Post resurrectionem spondens se discipulis promissionem Patris, et novissimè mandans ut tinguerent in Patrem, et Filium, et Spiritum Sanctum, non in unum. Nam nec semel, sed ter, ad singula nomina in personas singulas tingimur. As quoted by Mr. R., Hist. of Bapt. p. 168.

† See p. 6, *Pauli Aringhi Roma Subterranea*, Tom. II. L. vi. C. iv. *De Baptismo. Tabula Secunda Cæmeterii Pontiani Viâ Porticensi.* Joan. Ciampini vet. Monumenta. *Ejusdem de Sacris Ædificiis Synopsis—Schéma crucis Messanensis apud Paciaudi ut sup.*—A note in Mr. R.'s Hist. of Bapt. p. 546.



or Ecclesiastical Researches, quotes a passage from a very ancient Christian poet, which confirms and illustrates this. I cannot at present put my hand on it; but I will take an opportunity of throwing it into a note on some future occasion. In the meantime, the following extract from one of the *earliest Greek Euchologies*, is submitted to the consideration of your readers, as quoted by a learned divine of the Church of England, though for a purpose different from that for which I am introducing it here.

"Then the priest, holding the person upright, and looking to the East, (*himself also looking the same way*, is put in by the copyist, who knew it to be the sense,) saying, the servant of God is baptized in the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen." \* Now it will be pretty clear that the person was bowed, and immersed in the same direction towards which they looked; and that the act of bowing towards the East, on the three distinct namings, was an act of adoration. And accordingly this confession was soon converted into a hymn.

The above divine adds, "the very same was to be acknowledged by the person baptized; for so in the Syriac order: Then turning towards the East, he saith, 'I, such a one, do confess and believe, and am baptized in thee, and in the Father, and in the Holy Ghost, now and for ever, Amen.'"

It does not appear, then, that there is any undoubted mistranslation, or gross misrepresentation of Tertullian, in the passage referred to above. †

Mr. B. "Thus he (Mr. R.) translates, *norint petere Salutem*, 'they

\* Βαπτίζει αὐτὸν ὁ ἱερεὺς ὀρθίον αὐτὸν κατεχὼν καὶ ἐλεποντα κατ' ἀνατολάς, λέγων, Βαπτίζεται ὁ δούλος τοῦ Θεοῦ εἰς ὄνομα τοῦ Πατρὸς, Ἀμην· καὶ τοῦ Υἱοῦ, Ἀμην· καὶ τοῦ ἁγίου Πνεύματος, Ἀμην. *Notes and Observations upon some Passages of Scripture.* By J. G., (Dr. J. Gregory,) a Master of Arts, of Christ Church, Oxford, p. 171, 1650.

† It shall be admitted that Tertullian himself uses the word in another sense, viz. in reference to the dove sent forth, or down from Noah's ark; *demissa ex arca*: but the word admits of various senses.

*just know how to ask for salvation.*"

With Mr. B.'s permission, and in justice to Mr. R., I beg leave to add what follows, *ut petenti dedisse videaris*, "that you may seem to have given to him that asketh." "Give to him that asketh," was the text urged before, for the purpose of giving baptism too indiscriminately and immaturely.

Your Correspondent, by help of a little dog-trot knowledge of his Latin Grammar, perceiving that *norint* is not the *indicative* mood, *present tense*, as grammarians speak, but apparently without any acquaintance with the correct use and application of mood and tense in the Latin tongue, (without which, however a gentleman may dogmatize, he is ill-qualified to criticize,) supposes Mr. Robinson translates the verb as an indicative. Now this appears to me a mistake. It is not, I apprehend, translated as an indicative mood: his translation is evidently elliptical, the full meaning of which is, "they may perhaps just know how, that you may seem to have given to him that asketh." As Mr. R. has translated it, the verb is put in the potential form, or perhaps the *conjunctive*, but not in the indicative. There is much ambiguity often in the use of mood and tense in the Latin tongue; the indicatives, potential and conjunctive, are often used very indeterminate, and may interchange without any impropriety: this at least is true in *certain* cases even of regular verbs; and whether this is or not one of those cases, I leave your critic to settle, if he can. Horace uses *noris* as a potential mood present tense, *Od. L. iii. ll. 13.* *Ut tamen noris*, that you may know. So again, *Noris nos, docti sumus.* *Epist.* Where the commentators, *Cupio, ut scias nos*, that you may know us: though perhaps better and neater as a simple potential, — *You perhaps may just know us*; for Horace had a slight knowledge of him, as he says at the beginning of the Epistle, *Notus mihi nomine tantum.* Terence uses the different parts of the verb in the subjunctive, or potential form, generally, if not always; and it doth not appear to me that either he or Horace ever use it as an imperative. Even that passage in Juvenal, *Norint alii*, *Sat. iii.*, which I know some construe as an imperative, may

be construed as a potential, and, I think, better.

But suppose Tertullian had used *norint* as an indicative mood, present tense, regular, and that Mr. R. had translated it as such, will Mr. B. prove that either Tertullian or Mr. Robinson would have been positively and necessarily wrong? Sanctius, the great Father of Latin grammar, has given examples of *præter perf. potent. regular*, used for *future time*, and among regular verbs, gives this very verb, *norit*, though it is a defective. As to irregular and defective verbs, your Correspondent, perhaps, understands enough of his grammar to know that irregular and defective verbs use *potential* form very much *ad libitum*: thus, *Inquam*, *possim*, *velim*, *nolim*, *malim*, *oderim*, *meminerim*, *faxim*, *norim*. This *promiscuality*, or indiscriminateness, is so common as to require no examples. These matters are noticed in our common grammars. *Noverim* or *norim* is more *commonly* put by writers of the best classical authority in the proper subjunctive form: yet *nôrim* for *noverim* is nearly the same contraction as *faxim* for *fecerim*; and exactly the same as *ausim*, *I dare*, for *auserim*. For *ausim* (according to the analogy of such defectives) cannot be a *potential* present, though it may be used as a potential, and even as an indicative present, as it is constantly. And will your Correspondent shew me why *noverim* or *nôrim*, being an irregular defective of the same form, should not follow the same analogy, or prove that it does not? I am far from being so certain, notwithstanding what I have said, as perhaps your Correspondent is, that *norim*, *noris*, &c., as *frequently* used by Plautus, Terence, Horace, is not *sometimes* in the present time.

Indeed, some grammarians might not be so certain as perhaps your critic is, that Tertullian does not use the word here in an indicative sense. He does sometimes use *preter. pot.* for *indicative present*. They might urge, too, perhaps with some plausibility, that Tertullian *had* been using here the imperative mood, *veniant*, let them come; *fiant Christiani*, let them be made Christians; and that he then goes off to the indicative mood, present time, "*Quid festinat innocens*

*ætas?*" Why does an innocent age hasten, or, why is it in a hurry? "*Norint, they know how, indeed,*" &c. And suppose that such grammarians should say, that order and grammar would better admit that form, will your Correspondent prove the contrary? As for myself, I own this question is put more for the purpose of asking another: By what authority, and with what grace does your Correspondent in this passage translate *festinat*, as though it were *festinaret*, why should they make haste? After charging Mr. R. with *misrepresenting* and *grossly mistranslating Tertullian on the subject of Baptism*, and producing only a single poor word, which he supposes to be in a wrong mood and tense, your good Correspondent does actually mistranslate Tertullian in the very same way, changing both mood and tense: a pretty piece of liberty!

Suppose, further, that some critic should insist that Tertullian has been corrupted here, (and that he has been much corrupted, must be, and is, admitted,) and that *norint* should be *nôrant*, or *nôrunt*, as used by him for *present time*. Tertullian often uses a potential for an indicative mood, and an indicative for a potential; and with respect to this very defective *novi*, he uses *nôrat*, *cognôrat*, for *nôvit* or *noscit*, *noverunt*, for *noverint*, that is, *norunt* for *norint*, and *nôsse*, a line or two before our very passage; that is, past tenses for present, an indicative mood for a subjunctive, and a past infinitive for a present; and all this, it shall be admitted, according to good classical authority.

Now these things are thrown out cursorily, without an intention of laying any great stress on them; but they may go to shew, that a tense in such a writer might be misconceived, and yet a translator not be liable to the charge of "*misrepresenting and grossly mistranslating*" on the *subject of Baptism*; and that, after all, it is not so clear that Mr. R. has mistranslated, or, that if he has, it is but by a very slight shade of difference.

And here, Sir, to prevent your Correspondent from overrating his discoveries, permit me to observe, that it may be doubted whether Tertullian himself has used in this place a proper word, even if it is genuine. One of

our best modern Latin grammarians observes, "Novi, the preterite tense of this verb, (*noscere*,) denotes *present knowledge*, and *past perception*: *scire* is to know any thing as a matter of fact." And again, "*Noscere*, strictly refers to subjects as objects of perception, and metaphorically to any other object apprehended by the mind: *scire* is applied to *facts*, as known, or truths, as objects of conviction." And he illustrates, and I think proves his positions, by ample and the best authorities. Hence such expressions as "*Grammaticæ scientia*; *maximarum artium scientia*," Quintilian; and "*Novi hominem*," Plautus and Terence; and, "*Si bene te novi*," Horace; "*Non norunt, scio*," Plautus; and, "*Noram et scio*," Terence; as produced by the above writer, clearly mark the distinction and difference. And, though it should not be admitted that in every passage which might be produced from classical authors, this distinction is uniformly preserved, this would not affect the general remark, which appears *critically* just; and that Tertullian, therefore, in the place we have been considering, ought himself to have used *sciant*, or *scirent*, (not *norint*,) as he had used it before: "*Cæterum Baptismum non temerè credendum esse, sciant quorum officium est*." It might then have read, "Let them know how, or, they *should*, or *ought* to know how, properly to ask for salvation; that you may seem to (or may in *reality*, which is perhaps Tertullian's meaning) give to him that asketh." This word would have been better for the purpose of Tertullian; worse, perhaps, for your Correspondent; who would not have had room for the display of so much critical sagacity.—But your Correspondent informs us how it should, for certain, be translated, "*let them know how*," &c.

"*Let*," says one of our best English Grammars, "as demanding permission, *always makes a part of the imperative mood*, in the first and third persons, as, let me read, let him speak, let them read." \*

Your Correspondent means, I perceive, to inform us, that *norint* is not an indicative mood, (as he by mistake, I apprehend, supposed Mr. Robinson

took it for,) but an imperative mood; and this I take to be another mistake, and for this obvious reason; the defective form of this verb has no imperative. Our school grammars, indeed, do not expressly say so; and therefore some gentlemen take *norint*, as it occurs in classical writers, for an imperative mood, and as such they construe it; but it shall presently be shewn that it cannot be in that mood, that it never is, that the imperative form is contrary to analogy. It is not meant to say that the verb, though of a potential pres. or preterperfect form, may not, like other words in particular relations, reach to an imperative in its import and signification; but that I am persuaded by your Correspondent's lucky distinctions and positive assertions, together with his charge of *gross mistranslation*, was not his meaning. Had it been, he would, no doubt in mercy, have said so, lest some young gentlemen, thinking too highly of his authority, should get their knuckles rapped. Aware, therefore, that he is engaged in higher concerns, I will endeavour to fill up this little gap, persuaded that your more learned readers will perceive that the remarks bear on the present question; and that your young gentlemen, seeing that they may prevent a little school discipline, will receive them kindly.

Sanctius and Ramus, the great fathers of Latin grammar, rejected all moods in verbs, substituting a division of the tenses into first and second: the former says roundly, "*Qui finxere modos, ratione modoque carebant*;" and, indeed, as it is certain that there are no possibilities of speaking but for inquiring, informing and commanding, and therefore, strictly speaking, only three modal forms in the Latin language; so is it, that there can be only three divisions of time, past, present and future; and therefore, philosophically speaking, but three tenses in any language. This principle in strictness cannot be overturned, and will of itself shew why those which are deemed the most ancient languages have the fewest of what are called tenses, and why the most ancient writers have much of what may be now called an ambiguity in the use of them: hence in Homer, \*

\* An Essay towards an English Grammar, Anon.; but by the late Rev. Mr. Fell, 1784.  
VOL. XIV.

\* *Iliad*, L. i. See Clarke.



they have shades of difference, which modern grammarians have found it so difficult to reconcile to their rules; and in Chaucer there is found what may be now thought a perpetual confusion of mood, tense and person. The English language, being indeed the Saxon, has but two tenses, the rest being made up of what are called auxiliaries, which are but fragments of original verbs. In truth, the various divisions and subdivisions of verbs into modal forms and variations of time, are the mere inventions of later grammarians; and though they may be useful in expressing different modes of predication in different or the same modal terminations, and the occasions of mankind, as well as the various relations of things, may be sufficient reasons for the adoption of them, yet practice will be often found at variance with them; the practice of even the purest writers will exceed the grasp of the mere mechanical grammarian, and his exceptions to his own rules be often nothing but a return to original principles. What the greatest Latin grammarian\* says of the Latin Grammar, some years since almost generally taught in our schools, and on which most of our modern grammars are founded, is very remarkable: "The rules which it gives do not contain one half of what is necessary to be known in the Latin tongue. They are, besides that, in many things directly false, and contrary to the use of authors."† What is more remarkable is, that in a series of *animadversions*, to which is prefixed the signatures of approbation of most of the masters of our public schools, what he ventured roundly to assert he has fully proved.

This judicious writer held a different opinion in regard to moods and tenses from Sanctius—that they were founded in the reason and nature of things: yet, though he maintained the use and expediency of them, he also shewed their *rationale*; how, in *simple sentences*, there is enough to constitute a difference between an indicative and a potential or subjunctive mood; and how, in *some cases*, they are indifferent. In reference to these ideas, he explains

all the differences of moods and tenses, according to the modal divisions of modern grammarians, and illustrates them by the clearest proofs. He remarks, after much deliberation, "The *Latins* themselves were at no small variance in the use of tenses, and the greatest French authors differ at this day in the use of theirs." "I know nothing more material in all the whole subject (of grammar) than the doctrine of mood and tense." *Grammat. Comment.* p. 292. This observation is in the main so true, that the very same tense occurs sometimes in the same line, yet with some nice shades of difference:

Vitare cælum Phaëton si viveret.

OVID. TRIST. L. i. EL. 1.

"Phaëton should avoid if he would live."

And the result is, though he differs in some respects from his great predecessor Sanctius, he does in others confirm a great part of his theory, in proving, in numerous instances, the ambiguity and reciprocity of moods and tenses; and the authors of the Port Royal Grammar, both Greek and Latin, have fully admitted the same principle.

It may be presumed, Sir, that Mr. R., in his extensive course of reading, had not overlooked *philosophical* grammar; and it is probable, that he understood *common* grammar full as well as your Correspondent; and that, at all events, as a man of genius and taste, he had a feeling of nature and propriety: and a little more caution and self-respect should have been exercised by your Correspondent, lest the charge of misstating and grossly translating Tertullian on the *subject of Baptism*, should be found to fall elsewhere.

It may be proper, Sir, for the present, just to add here a word, proving to young gentlemen that *nôrint* is *not* the *imperative mood*, for fear of consequences:

From Paul's I went, to Eton sent,  
To learn straitways the Latin phrase,  
Where fifty-three stripes given to me,  
At once I had;  
For faults but small, or none at all,  
It came to pass, that beat I was:  
See Udal, see, the mercy of thee  
For me poor lad!\*

\* R. Johnson's Gram. Commentaries.

† *Ibid.* Animadversion, Ch. viii.

\* See a Note in Pref. to Mr. Roger Ascham's *Schoolmaster*.

Sanctius and Mr. R. Johnson take no notice of defective verbs, probably because they thought them only *fragments* of verbs, grown obsolete: thus, as is observed by the Port Royal Grammar, *Memini* comes from *meno* (*mens*): and *novi* from *gnoo*, (*Nous*,) better perhaps than, as the same grammar states, abbreviated, *novi* for *nocivi*, from *nosco*. Now, though the grammars taught at present in our schools do not, as I am aware (at least some do not,) expressly say, that *novi* has no imperative mood, (and therefore some young gentlemen may be a little in the dark on this point,) yet Lily does; "*Odi, novi, et cœpi carent imperativo.*" And as Lily is so often faulty, and only gives laws, but not reasons, it may not be out of place to furnish here a proof of what Lily says expressly, and is only indirectly said in our school grammars.

It has not been thought necessary at every turn to say that *nôrim*, &c. is abbreviated from *noverim*, &c., that being well known; but it may be proper to observe, that *novi* is a *peculiar* defective form, which serves both for present and past time, though its regular form *nosco* is in *full use*.\* Now, our grammars do very correctly inform us that these two verbs, *memini* and *novi*, have the tenses only that are formed from the preter-perfect tense of the indicative mood. Agreeably thereto, from *memini* we have *memineram*, *erim*, *essem*, *ero*, *isse*; and the only two persons, which it possesses in the imperative, *memento*, *mementote*, follow the same analogy. Now with respect to *novi*, considered as a defective, the imperative of the regular (*nosce*, *noscant*, *let them know*) may seem to come to its assistance; but had it possessed an imperative of the defective form, it would have followed the same analogy with *memini*: *novi* would have given something like *novite*, *novitote*; and a third person plural, something like *novant*, *novunto*, *let them know*; but as to any think like *nôri*, (for *noveri*,) giving *norint* for *noverint*, *let them know*, as an imperative, your young gentlemen should look for better authority than your Correspondent's.

\* ————— Sic novit utrumq.

Significat, pleuo licet usu *nosco* remansit.

RUDDIMAN.

But grammarians will please to take notice, I am so far from denying, that I have already admitted, the potential mood very often supplies the place of an imperative, as, "*Neque tu ipsum metuas*;" *Terence*. *Des mihi frui*, &c. even *elegantiae gratiâ*, where the verb has a regular imperative: nor would I deny that a preterperfect will admit of a similar application and substitution, as, "*Ne facile manus imposueris*;" *Tertullian*:—nay, the *future present* will supply the place of an imperative. And the way to account for it in such cases seems to be this; that the preterperfect takes that sense of the preterimperfect tense, which amounts to, "*they should or ought*," which in import reaches to the *hortative* and *precativ*e view, as it is called, of the imperative mood. Mr. Johnson, indeed, denies that the preterperfect will admit the sense of (*debeo*) *should*, or *ought*; but as he admits that the *preterimperfect* will, it seems to follow that the preterperfect will, from the very nature of defective verbs, which, besides their own preterite significations, seem to take also the *sense* of those *tenses* which are wanting, whether present or preterimperfect, as in the present case *nôrim* might supply the place of the tenses wanting, *novam* and *nôrem*. This seems to be the *rationale* of the word; in which case it would admit, "*they should know*, or *they ought to know*," amounting to the *hortatory* form of the imperative mood, as we have seen the potent. present is susceptible of. But this point is submitted to the grammarian. And your young gentlemen, who are tied to modal distinctions in technical school-terms, should be advised against speaking of such verbs as *modi imperativi*. And I have gone thus far, because I am clearly of opinion that your Correspondent has fallen into two blunders here; one in supposing Mr. R. took *nôrint* for an indicative mood; another, in taking it himself for an imperative; and without some such detail, I could have given no correct idea of my meaning, nor of theirs.

In general, Sir, I beg leave to observe of Tertullian, that he is a close, nervous, acute writer. Cardinal Perron well observes of him: "*Est un terrible auteur, et qui ne se laisse pas manier à tout le monde. Il est plein*"

de nerf: sa plume perce comme le burin. Il a d'étranges façons de parler." *Perroniana*, p. m. p. 113. He is thus characterized by a Latin writer: "Cujus quot pene verba, tot sententiæ sunt; quot sensus, tot victoriæ." To this boldness of Tertullian's style, in general, (to say nothing of his Africanisms,) must be referred his use of words that are found in no classic writer, his frequent confusion of the several denominations of verbs, and of mood and tense, not only in that indiscriminate, promiscuous way, mentioned above, as agreeable to the practice of the best Roman writers, but in one, not conformable to the Latin idiom. In the passage which I gave from him, (see a former Letter, XIII. 570,) Mr. R.'s translation of the word I have been referring to, was not certainly retained, because I was not satisfied that it was quite right; and, by giving it as I did, I meant to go to the full length of the import, which the mood and tense, (in which I supposed it was meant to be,) would at least bear; though without considering it as the imperative mood, as perhaps some persons may. In such a writer as Tertullian, the utmost precision, as to his use and meaning of a mood or tense, as hinted before, may not always be easily or immediately ascertained, however clear some persons may think it. For the time, therefore, I left it as I did, that I might not oblige myself to enter on points foreign to those which I was then examining: what I have now been considering, are submitted with due deference to your readers.

On similar principles, I turned the word *festino*, freely, and according to what the sense of the word will bear. But I had brought no charge against a gentleman for changing mood and tense. And on examining the passage more attentively, and in connexion, and on considering that if Mr. R. had taken a liberty with mood and tense, Mr. B. had done the very same thing in the very next page, it seemed but right to remonstrate—"With what measure ye mete, it shall be measured to you again."

Though this letter, Sir, as well for its matter as its length, requires great apology, the writer begs leave to add a word or two more, by way of postscript.

It has been observed, then, that Sanctius excludes moods and tenses from verbs. It is not necessary here to defend or to oppose his opinion, nor yet Mr. Johnson's. All that seemed necessary, was, to shew that they give several examples from the best writers, Plautus, Terence, Cicero and others, of great ambiguity, at least in certain cases, of mood and tense. Sanctius gives several instances where the præterperfect tense is used for future time, and among others he gives *norint*. I shall add one line from Plautus, (and many such passages might be produced,) because the same verb occurs in different moods and tenses, yet without the slightest shade of difference in the very same line; it is *sense*, not *termination*, which always distinguishes mood and tense:

"Sed cujus jussu venio, et quamobrem venerim.

AMPHIT. PROLOG.

Here the verbs, *venio* and *venerim*, might be transposed without any violation of grammar; and a little lower down, *veni* is used when *venerim* would be equally correct. This single prologue to the *Amphitryon* contains, within its narrow limits, several examples of the indiscriminate use of mode and tense, both in regular and irregular defective verbs.

Of this indiscriminate use of the præterf. potent. in defective verbs, numberless examples might be produced from Tertullian. Thus, "Oderint: Eum ergo propterea oderint homines, quia ignorant quale sit quod oderunt: cur non liceat, ejusmodi illud esse, quod non debeant odisse?" (*Apologet. Adversus Gentes.*) This ambiguity occurs four times in this place; *oderint* is in present time, and may be translated as a present tense; *oderint*, too, and *oderunt* might correctly interchange, indeed, more correctly. So again, in an irregular verb, two lines before the word under consideration, "Cum Christum nosse potuerint" might be, *noscere poterunt*, *possent* or even *possunt*. And as I have contended that Mr. R.'s translation is elliptical, yet in the proper potential form, so may Tertullian's, (*Jubeto ut norint*,) *Jube veniat*, as fully expressed by Plautus. See *Dr. Crombie's Gymnasium*, II. 320. Had your Corre-



spondent been conversant in these matters, which as a critic in mood and tense he ought to have been, his censure would have been tempered with more modesty and reserve.

It was further observed, that Sanctius and Mr. Johnson do not consider irregular and defective verbs, which, with their other peculiarities, appear to have these, viz. to be more ambiguous, and indeterminate in their tenses, according to the divisions of later grammarians, than even the regular verbs, and to supply, by the tenses which they have, the want of those which they have not. Thus, *novi, noveram, memini, memineram*, for present time, constantly. So again, *noverim, meminere, ausim*, are not only *occasionally* in present time, in common with *regular* verbs, but more *frequently* as *irregulars*: and *ausim, meminere, norim*, (*præterf. pot.*) seem to supply the place of present and *præterimp. potential*. Such appears to me the peculiarity of these verbs; if that can properly be called *peculiar*, which does, in certain cases, take place in *regulars*. Agreeably to this analogy, I submit, whether, in the following line, the word *arguerim*, a regular verb, taken in its connexion, may not be so turned, and better so than it usually is?

Nec vos arguerim, Teucrici, nec fœdera, nec  
quas,  
Junximus hospitio dextras; sors illa se  
nectæ  
Debita nostra fuit. VIRGIL.

I should not, or ought not, to accuse you; for the charge falls *elsewhere*; and whether many other verbs of that form *may* not be so turned? And if they *may*, they will come under one general rule of analogy. Indeed, I must own that it seems to me that there will be found among the examples of Sanctius, (not to say of Mr. Johnson's own,) those that may be fairly and properly and better so interpreted. *This*, too, in the case of *regulars*. In *irregulars* there appears a still greater latitude. Many of those places, in pure classic writers, where the several *persons* of the verb, now under examination, are considered by some as imperatives, and construed as such, are not so, and should not be so construed, but as potentials or subjunctives. I admit that the following

passage in Quintilian has much the appearance of an imperative mood, rather more so, perhaps, than some of those examples in writers deemed of better authority: "*Grammaticæ fines suos norit*," &c. *Institut. Orat. L. ii. C. i.*, and two places in Persius. But, not to insist that they wrote when the purity of the Latin language was much on the decline, those places appear to me resolvable on the principles already stated. Thus Quintilian, grammar should know its own limits: or elliptically *oportet ut*, *grammaticæ*, &c.: so that, without being in the imperative mood, *norit* may have the import and force of one. I am not aware that Terence or Horace ever use *norit*, or *norint*, as an imperative, though they often use the word.

But I have insensibly struck out of the right-on way, and unwarily wandered too far.

He that once hath missen the right way,  
The further he doth go, the further he  
doth stray. SPENSER.

The remainder in a future Letter.

D.

#### Late Religious Proceedings at Charleston in South Carolina.

[Extract from a Letter written by a Gentleman in America, formerly of Sheffield, in England.]

March 14, 1818.

"WILL you excuse me if I give you a few particulars which have brought about a new advocate for the Unity of God. When Mr. F—— paid his addresses to our daughter, three or four years ago, he was preparing himself for the Presbyterian ministry, and having learnt that I held what he then deemed heretical opinions on the subject of religion, he had scruples about marrying my daughter, lest she might have imbibed some of my dangerous opinions. A letter passed between us upon the subject, in which I told Mr. F. that I had adopted my Unitarian sentiments on firm conviction of their truth, thirty years ago, that I had taken no pains to impress my opinions on this subject upon my children, but had left them to form their own opinion, not withholding from them my own impressions. Mr. F.'s first settlement was in the vicinity of Charleston.

Mr. F. had received a liberal education, but was not acquainted with Hebrew. That he might be able to go to the fountain head, he determined to study the Hebrew. He did so with effect, and spent two years in the closest reading and study, with a view, principally, as he has since told me, to be able to convince me of my erroneous and dangerous opinions. But, mark the event! He became convinced that I was right, and that he was in error. He determined, therefore, to leave the Presbytery which he had joined. He had, in the mean time, become an assistant preacher to the late Dr. Hollinshead of Charleston. After the Doctor's death, some of those who wished to oust Mr. F. from his situation, that they might have a chance of getting into it, insinuated that Mr. F.'s opinions were unsound. The elders of the Church wished him to sign their articles. Mr. F. refused, declaring, that he would sign no creed but the Bible. This produced much noise, and finally produced Mr. F.'s ejection from his situation. His friends immediately left the Church, and determined upon establishing a new one. They met at first in a public hall of the city, but when the pew-holders of the old Church met, it appeared that there was a majority in favour of Mr. F. A division of the Church was resolved upon, (for the congregation had two places of worship, at which Dr. Palmer and Mr. F. preached alternately); the one congregation took the Circular, and the other the Archdale Church; and thus the matter stands, Mr. F. having much the largest congregation, which is daily increasing, so that they talk of enlarging their Church.

"Several publications have appeared on the subject, in which it is generally allowed that Mr. F. has greatly the advantage. He is remarkably cool and collected."

[Before the proceedings related in the above extract had taken place, the Editor had, by means of a common friend, commenced acquaintance with two gentlemen in South Carolina, and enjoyed the pleasure of making, by their desire and for their use, an assortment of books on the Unitarian controversy.]

*Liverpool,*

*March 16, 1819.*

SIR,  
ONE of your Correspondents is desirous of learning the present state of the congregation of Unitarians at Lexington, in Kentucky. [XIII. 617, not 615, as stated p. 81.] Mr. Valentine, in your last Number, p. 81, has given us some particulars relative to the settlement of Mr. Toulmin among them, many years since, but I have understood that his connexion with them was not of long duration. Whether he had an immediate successor, I am not informed, but it appears certain, that Unitarianism has at least maintained its ground in that flourishing part of the Union. In confirmation of this, I am enabled to state, on the authority of a friend from Boston, that a warm advocate for the doctrines asserted by Mr. Toulmin, has very lately accepted an invitation to fill the Presidential Chair of the College at Lexington.

The gentleman I allude to, is the *Rev. Horace Holley*, late pastor of one of the Unitarian Churches in Boston, who is represented as a man of considerable talent and learning.

H. TAYLOR.

*The State of Religion in Kentucky: being Extracts from Letters of Mr. R. Flower's, a Settler in the Illinois Territory.*

*Hackney Road,*

*April 7, 1819.*

SIR,  
I HAVE lately received letters from my brother, Richard Flower, who, as it is well known to many of your readers, emigrated last spring from this country to America. He embarked in a vessel from Liverpool to New York, had a very pleasant voyage, and proceeded with his family, in better health than they had enjoyed in their own country, for Philadelphia, in the delightful neighbourhood of which they remained for several weeks. They then proceeded to Lexington, where they have since resided. My brother having purchased a considerable tract of land in the Illinois, and being engaged in building a town there, to be named *Albion*, he proposes removing with his family to his estate, on which a suitable house is erecting, in May next. He has met with a most severe affliction in the loss of his favourite son *William*, who

died on the very day that those around him thought his health re-established: his death was by no means to be attributed to the climate, but to causes, common in all countries—cold and fever, producing, as it is supposed, an imposthume, which suddenly breaking, terminated his existence at the age of twenty-two. With this exception, my brother expresses himself well satisfied at having left a country in which he, with so many others, had his property reduced by “an ever-teazing, oppressive and degrading system of taxation, and where so many of the inhabitants are obliged to drag on a weary existence in support of the three devouring monsters, —*Church, State and Poor!*”

With respect to the new settlement in the Illinois, notwithstanding certain untoward events, in consequence of the disagreement of some of the leading persons, and in spite of the misrepresentations and falsehood of certain writers on this side the water, “it is improving with a rapidity beyond conception.” Towns are erecting, agriculture is flourishing, labourers and artisans, of almost every description, meet with such encouragement, and “are so satisfied with their situation, that so far from wishing to return to England, they express their gratitude to God for directing them to so fair a portion of the globe.” The climate is stated to be so healthy, that the new settlers in general enjoy better health than in their own country. But, Sir, it is not my intention to enlarge on these particulars, at least on the present occasion; but there is one subject in which your readers in general will probably feel peculiar interest—the state of *religion*, in that part of America where my brother has principally resided, *Lexington*. With respect to the Illinois, I have received no farther information on this point, than that a place of worship is erecting in the New Town of Albion: but I shall now leave my brother to express himself in his own language. Should I in future have any similar communications, I may probably send them for insertion in your Repository.

BENJAMIN FLOWER.

*Extract of a Letter from Lexington, February 3, 1819.*

“I HAVE in a former letter stated the politeness, civility and hospitality of the inhabitants of this place; more kindness I have never experienced than from many of them. I have likewise touched upon the *religion* of the people of the United States; and to that subject I will now devote a few lines, which I hope will not prove uninteresting.

“*Episcopacy* has here lost its sting, and is harmless, when compared with the ‘mitred front’ it assumes when united to the state, and armed with penal laws for its protection against other sects: it is also entirely supported by voluntary contributions, instead of forcing its revenues from the produce and industry of the people at large, from the agricultural interest more particularly. Its ministers are chosen by amicable and mutual arrangements between the bishop and the people. Generally, when a minister is wanted, the bishop residing at New York is applied to for his recommendation; and if the preaching and the character of the candidate is approved, he (the bishop) confirms the choice of the people. How different from the corrupted Episcopal Church of England, where a minister is appointed over a people liked or not liked, gay or grave, able or unable to teach, with or without talents, gifts or graces, as the interest, prejudices or fancy of the patron may determine!

“The most domineering sect here is the *Presbyterian*, which holds synods, thunders against all those not deemed *orthodox*, [Calvinistical,] and whose ministers in general preach furiously against any thing like *heresy*. The Episcopalian Church often invites preachers to officiate who are *not* Episcopalians: how different such liberal conduct from that of the English Church, which excludes the ministers of every other Protestant Church, while it admits the priests of the Popish Church! The Episcopal preacher is of the American cast, mild in his manners, persuasive in his delivery, and charitable in his judgment of those who differ from him. The *Athanasian Creed* forms no part of the liturgy, and some other parts of



the service are altered.\* A good collection of Psalms and Hymns, many from Dr. Watts, Doddridge, &c., are sung most delightfully to a fine-toned organ, softly and sweetly played; the whole audience uniting their well-regulated voices, charming the senses, and, I think, quickening devotion, while the irregular bawling at many other places of worship disturbs the auricular sense to a degree almost excruciating.

"But what has recently attracted public attention, is, the erection of a new college, capable of containing about one hundred students. The president is a gentleman of first-rate talents, Mr. Holley, from Boston, and who is considered a *Unitarian*; but this is not clearly ascertained; as there is, however, the largest and best-built church in the Union at Baltimore, supported by the Unitarians of that city, to which he was invited, it may be presumed he is one. This appointment has alarmed, in no small degree, the Presbyterians and the *orthodox* of all denominations. The former in full synod attacked the institution; and presented their address, in which they warned the public of the danger of the students becoming infidels in their principles, and immoral in their conduct. This paper I took the liberty of animadverting upon, and the newspapers are now in full controversy on the right of private judgment, and in the discussion of the Unitarian doctrines.

"The history of Unitarianism in the west is rather curious, and illustrates the parable of our Saviour, of the *grain of mustard seed, the least of all seeds, becoming a tree, so that the birds of the air lodge in the branches thereof*.

"Mr. Toulmin, who came to this country not more than twenty years since, first propagated Unitarianism. A Governor G. became an inquirer, and afterwards a convert; he sent to England for writings on the subject. Amongst others sent him were *Emlyn's Works*, with which he was so pleased, that he published, at his own

expense, a large edition. The perusal of them gave rise to a congregation of *Arians* of about five hundred in number, who assemble about six miles from this place; and there are many of the same persuasion here, who it is expected this controversy will draw out to public notice, and who, it is not unlikely, will ere long congregate. If Mr. Holley would preach constantly, he would collect the largest congregation in Kentucky. And here I cannot but relate another circumstance to the credit of our Episcopalian brethren. Whilst Mr. Holley was assailed with volleys from the pulpit batteries as an Unitarian, the Episcopal Church was lent for his installation as president of the new college, and for the delivery of his oration on that occasion: it was crowded, and was followed by the almost universal approbation of the audience: the only exceptions were a few *heresy hunters*, who denounced him as falling short of the *orthodox* standard. Whilst this scene was taking place, another closely connected with it, somewhat ludicrous, was exhibited. A zealous Presbyterian minister who had taken leave of his audience, and preached his farewell sermon, was so alarmed for fear his pulpit should be lent to Mr. Holley, that he continues to preach till his place can be filled up by one of his own sentiments and denomination.

"While these matters have been in agitation, the trustees of the college before-mentioned, determined to select persons of learning, talents, and moral worth, deeming their peculiar sentiments of inferior consideration. The president is a Unitarian: the professors are Presbyterian, Catholic and Protestant, of different denominations!

"Unitarianism, it appears, has spread from Boston to Philadelphia and Baltimore, from thence to Pittsburgh and Kentucky on to the Illinois; so that *truth*, or as some would term it, *heresy*, is taking root throughout the United States.

"This brief sketch of the state of religion in this country, will, I trust, prove not uninteresting to the friends of religious liberty in general, and to the Unitarians in particular, in my native country. "R. F."

\* The parts not being specified will, perhaps, prove some disappointment to the generality of the readers of the *Monthly Repository*.

*Edinburgh,*

*August 11, 1818.*

SIR,  
**R**EFERRING to the Note in the Improved Version upon Matthew iii. 1, which is of the following tenor, "The gospel of the Ebionites or Hebrews, which did not contain the account of the miraculous conception of Jesus, began in this manner, 'It came to pass in the days of Herod, the King of Judea, that John came baptizing in Jordan;'" and advertising also to what is said on the same subject by Luke iii. 1, "Now in the fifteenth year of the reign of Tiberius, &c., the word of God came to John," &c.; there appears to me a very great inconsistency between these two accounts of the same event, the one placing the date of the occurrence at least twenty-eight years, if not thirty, prior to the period assigned to it by the other.

It would be beneficial if, through the medium of the Repository, an explanation of this difficulty could be obtained, in order to remove doubts concerning the validity of the testimony derived from the Ebionite gospel, which naturally arise on the perusal of the above Note.

A. B.

*Hammersmith,*

*Feb. 14, 1819.*

SIR,  
**I** WAS very glad to find, on taking up the last number of the Monthly Repository, that Mr. J. T. Clarke had taken notice [p. 39] of an objection made by a Chichester Correspondent of yours [XIII. 749], against a school patronized by him in some part of the country, Suffolk, I believe. But as I perceive Mr. Clarke has merely stated the difference of opinion between himself and the writer in question, without adding any thing to what he had previously written in explanation of his plan; and thinking the point at issue of consequence, I wish to offer some remarks respecting it. My desire to do so arises from the belief which I have long entertained, that to impart elementary knowledge to those poor children who are destitute of the means of attaining it, universally, that is, without any sort of party restriction, would do more good to the community at large, and to the indigent in particular, than any single measure

besides which I can think of. The remarks of your Sussex Correspondent appear to me detrimental to this grand cause. If this idea be groundless, I shall be glad to be shewn my error. Not that I imagine him to be intentionally unfriendly to the general education of the poor; I merely allude to the tendency I ascribe to the plan he advocates.

The writer in the paper I allude to, (which to my regret is out of my present reach,) after making mention of the school that attracted his attention from the inscription in front of it, states, I think, that Mr. Clarke, who he supposes is an Anti-trinitarian, gives up the children on sundays to be instructed very probably by zealous Calvinists in their religious tenets, and by so doing, manifests lukewarmness in the cause of Unitarianism.

Having had the advantage of Mr. Clarke's kind and hearty co-operation in an attempt to realize a plan for the establishment of schools, the fundamental principle of which was, to provide elementary and moral instruction for all who needed it within our reach, and to guard against any restrictions having a tendency to lessen or impede their most extended usefulness, I do not hesitate to say, that, in my estimation, such a scheme is very preferable to the exclusive system of your Sussex writer.

I assume that it is a disgrace to this country that *all* its inhabitants, without exception, are not taught to read; that to impart the means of knowledge as extensively as possible to those who are at present destitute of it, is the bounden duty of every person who feels the importance of reason, and who knows that it is the introduction to greater happiness and enjoyment, than any that can be attained in a state of brutal ignorance. But, Sir, I restrain my pen from pursuing this idea. Your readers are, I am confident, generally agreed in the expediency of rooting out moral ignorance from the land as much as possible, and in the wish that all their fellow-creatures might enjoy not only the kindly fruits of the earth, but that cultivation of mind which may be fit and proper for rational beings.

The only question I would propose

at present is this: in furtherance of this good work, is it more efficacious that the various religious parties should educate their own poor, and teach their respective catechisms and peculiar tenets of religion to as many as are willing to embrace them, or that persons who differ in their religious views should unite in forming establishments for children to be simply taught to read and write, leaving them to the exclusive care of their parents and friends with respect to religion, in order to embrace all parties, and be obnoxious to none? The first is the plan of the Church of England in the schools for the poor, miscalled National; it is also adopted by various dissidents from the Church, all of whom, I doubt not, make it an essential part of their system to teach their peculiar points of faith. I have no objection to this being done, provided due and adequate pains be first of all taken to prevent any children from remaining ignorant of reading and writing. In the present state of this country, the elementary knowledge I contend for can best be attained, I apprehend, by establishing large schools, each to contain from two to five hundred children, but not more. This being accomplished, let all religious parties superadd their establishments, to teach their various doctrines and points of faith and practice. I have no objection to the exertion of any zeal and persuasive efforts on their part to make proselytes; being confident that religious freedom, combined with the ability to read and write, is highly conducive to the cultivation of truth, and the consequent advancement of human happiness. But I object to the establishment of sectarian schools, whether supported by Catholics, members of the Church of England, Unitarians or any others, until provision be made for the instruction of all the juvenile members of the community. The possession of the means of cultivating truth ought to be the birth-right of every one; and in a country so far civilized as our own, it is surely very possible to impart so great a benefit.

As this paper is already, I fear, too long, I shall merely add a word or two on an objection frequently urged to the plan I propose, that it is anti-religious. If ignorance be the best

companion and friend of religion, I admit the force of the remark. But if the contrary be true, (and what religionist, whose opinions may be worth a moment's consideration, will openly deny it?) I cannot imagine how those who exert themselves to cause poor children to be taught to read and write, can, with any show of truth, be said to act prejudicially to religion. Happily, I trust, the duty of educating the poor is already warmly felt by a considerable portion of the most enlightened part of the public. That this feeling may continue to operate till the beams of knowledge irradiate and warm the hearts of the rising generation, as far and extensively as the warmth of the sun is felt, is my hearty wish.

But wishes, Mr. Editor, for the improvement and increased welfare of those around us, are vain and contemptible, if, having it in our power, we do not second them with our personal efforts, and exert ourselves in the cause to which we profess to wish well.

JAMES SILVER.

SIR,

February 12, 1819.

**I**N your first Number for this year I find two articles on the introduction to John's Gospel, "and yet no light, but rather darkness visible." The one signed J. T. [p. 41] proposes a reference to the Old Testament for the solution of the phrase, "was with God." Now it seems plausible to illustrate one part of a book from another part of the same; but to those who do not admit the *grammatical inspiration* of the Scriptures, the Gospel of John and the book of Genesis are very different books. I shall not quote Greek or Hebrew; I know but little of the one, and less of the other; but I know enough of both of them to be well aware of the extreme difficulty of translating any thing of an abstract complexion from them into the Gothic tongues, or even into Latin, and the two languages differ not less from one another than from ours. The *Timæus* of Plato *might probably* be done into English, but a translation of it into Hebrew, even in its best days, I can hardly conceive to be possible. J. T. speaks of *Hebraisms* in the New Testament; there are so; there are also



Hebraisms, and Grecisms, and Anglicisms, and Scotticisms, and all manner of *isms*, in all manner of languages: but grant that in the New Testament Hebraisms are most prominent, did not John understand, and had he not read, the Septuagint version of the Old Testament, and would it not be naturally supposed that when he attempted a figure of speech from the Old Testament, he would use as nearly as possible the language of that version? But unfortunately for J. T.'s argument, the word which the Septuagint uses in the passages to which he refers, is not the same which John uses in this passage in the introduction to his Gospel; and still more unfortunately, in that very 3rd verse of Chap. i. of John's first epistle, the term used is the same as in the Septuagint, and differs from his own in the 1st verse of the Gospel. This is enough to let us presume that when John says, "the word was *with* God," he does not mean it precisely in the same sense as when he says, "and truly our fellowship is *with* the Father, and *with* his Son Jesus Christ;" nor the same as when Asaph says, "I am continually *with* thee." It seems also a very singular mode of informing us of the fact that Jesus was a pious and religious person, and had a revelation from God. The other evangelists have informed us of the virtues and excellences of the Christ in a far more explicit and intelligible manner.

Your other Correspondent, who signs himself *Brevis*, [p. 42,] thinks that to translate the other part of the verse, "the word was *as* God," would be the best mode of conveying the evangelist's meaning to the English reader. He "assumes (without conceding) that the word God in this verse is used in the primary sense, as denoting the Almighty." He might *concede* it without detriment to Unitarian principles, and let orthodoxy make what use it would of the concession. Arianism alone is a gainer by the secondary sense. *Brevis* quotes 2 Sam. xxiv. 23, in favour of the insertion of *as*: "All these things did Araunah *as* a king give unto the king." This is not correctly translated *a* king, or *as* a king. The legitimate translation is, "All these gave Araunah *the* king to the king." So Luther's translation renders it. The best way

of translating it interpretatively is, "All these did Araunah *royally* (or as we say, *nobly*) give to the king;" though the Septuagint only translates, "All these did Araunah give to the king." The passage then does not seem to answer the purpose for which *Brevis* quotes it.

It may be asked then, if I reject these translations, what will I substitute? I would fairly leave it as our common version has it; and if I reject these explanations, what will I give? In reply to this, I will say that it is far more easy to ascertain what the evangelist does not teach in this introduction, than what he does. Concerning what he does not teach, there are two inferences: 1. He does not teach the doctrine of the Trinity, because he says nothing of the Third Person: 2. He does not teach the incarnation of a God, or Spirit, because he does not introduce or refer to the miraculous conception, which seems so naturally to belong to this place, upon the Arian or Trinitarian explanation of it.

Now as to what the introduction to John's Gospel was designed to teach, the inferences are not so obvious. It seems plausible to speak of the Bible as being its own interpreter, but this is very often a mere sophism: several books upon the same subject, written at different times, and by different persons, may explain each other so far as facts or arguments are concerned: several books, upon different subjects, written by different persons, but in the same language and the same country, and about the same time, may tend to mutual explanation, so far as phraseology and idiom are concerned. Allusions, therefore, in the gospels or epistles, to the Jewish rites or religion, may be explained by reference to the Old Testament; but for peculiarities of language we must rather rely on contemporary writers; and for peculiarities of philosophical speculation, or metaphysical distinction, explanation is to be sought in writers of that cast, contemporary, antecedent or subsequent. It seems to be generally admitted that John wrote his Gospel and Epistles with a view to the opposition of certain errors of a metaphysical nature, and that these metaphysical corruptions owed their existence to the real or pretended followers of Plato, Zoroaster and

others. Among these were Philo and the Gnostics, of whose philosophy we know but little, because few persons now feel an interest in such speculations. The heresies of the Gnostics are, as most of your readers well know, frequently alluded to in the writings of John and Paul. Now as far as I can recollect, it seems that the speculations of these heretics were chiefly confined to the nature of spirit and soul, and more especially the Divine nature; and every one knows that the second principle in Plato's uncreated Triad was called "The Word." Philo imported these notions into Judaism, and upon the figurative style of the Old Testament it was easy to graft any theories of this nature. "*The Word*" was found in this passage, "By the *word* of the Lord were the heavens made," &c. This *Word* was soon made a second and living principle, both among philosophic Jews and speculating Christians; and hence the Gnostic phantom, of which so much has been said and written. As John in his Epistles argues against this phantom theory, as applied to the person of Christ, in his Gospel he opposes it as relating to the Divine Being, and says, "the Word was God." Perhaps we might preserve in our own language the Greek distinction of article and no article, by the following: "The Word was with the Deity, and was Deity."

These hasty remarks are submitted to those who have studied the subject closely; and to prevent weariness, I leave off sooner than I designed when I began to write. If such speculations suit the Monthly Repository, I may take a future opportunity of occupying its pages.

M. N.

*The Nonconformist.*

No. IX.

*Memoir of Wetstein.*

**I** SHALL not perhaps be deviating from our objects, in bringing forward some particulars of the life and writings of *John James Wetstein*; a man who deservedly attracted a great deal of attention in his day, and who is in many respects entitled to our warmest esteem and gratitude.

There are few persons whose memoirs might furnish a more ample field for instruction as well as amuse-

ment. Connected by the ties, not only of kindred taste, but of warm attachment, with the learned of almost all the countries of Europe (many of which he visited); the object of zealous and eager controversy there for nearly the whole of the first half of the eighteenth century; his history and correspondence must (if it could be fully brought before the public) constitute a great mass of interest, both as it regards himself, and the transactions of that period.

In his own person he fought a long and arduous battle in favour of the rising spirit of free and liberal criticism, and finally succeeded under the pressure of what might to most have appeared insuperable difficulties, in laying an ample foundation for the works of a series of critics, who have, in fact, done little more than follow his steps, and arrange, in the manner which he first pointed out and practised, the greater store of materials which have since been brought to light.

Wetstein sprang from a family long distinguished for its learning and industry, several members of it having occupied a very distinguished place in the literature of Europe.

The most celebrated was John Rodolph Wetstein, himself the son of a learned divine and professor of the same name. He was born and spent his life at Basle, the birth-place also of the subject of this memoir. In his 20th year he had stood a candidate for the Professorship of Greek, and after travelling through France, England and Holland, returned to his native place, where he was loaded with academic honours, published several very learned works, and continued, even under the pressure of great infirmities, (which overtook him early in life, and prevented him from reading or writing,) actively engaged in the duties of his situation, instructing numerous pupils in the arts of disputation and public speaking.

Another relation, John Henry Wetstein, had been some time established as a printer at Amsterdam. He was also a man of liberal education and a highly-cultivated mind. His acquaintance and correspondence with the learned of almost every part of Europe, on literary and scientific subjects, was universal. In his trade he was also

highly distinguished, as one of the chief of that race of learned printers, which has almost become extinct; and his prefaces to the various works which he published, will remain ample monuments of his taste and erudition.

The father of Wetstein was at the time of the latter's birth, in 1693, pastor of the church of St. Leonard's, at Basle. He bestowed great pains on his son's education, and the result was most gratifying. Endowed by nature with a vigorous constitution and an active and powerful mind, Wetstein soon ran through the outline of his education. At eleven years he had passed through all the preparatory courses, and entered the University. In his 20th year he was ordained a minister, and on that occasion chose for his disputation the topic to which he never ceased to devote himself through life, and produced a learned disquisition on the text and various readings of the New Testament.

His situation was peculiarly favourable to the cultivation of this his chosen pursuit. The taste of his uncle, John Wetstein, who held the place of librarian, in the duties of which young Wetstein assisted him, inclined the same way, and he was thus able early to accustom his nephew to the task of collating and examining MSS., and exercising those powers of discrimination, which were so necessary to the studies which he delighted to cultivate.

The labours of the young theologian during this period of his life, were immense. He waded through the whole mass of Greek and Latin authors, ecclesiastical and profane, selecting all passages illustrative of the use of words and phrases in the sacred writings: he carefully perused the rabbinical books, from which so much information as to the customs and opinions of the Jews is collected in his great work: the various commentators and critics, the ponderous volumes of the Fathers were all diligently studied; and, in short, no labour was thought too heavy, which was endured in the cultivation of his darling pursuit.

But he did not content himself with these exertions at home. In his 21st year, he set out in pursuit of knowledge, and particularly in search of fresh materials for the elucidation of the state of the sacred text. After

passing some time in the different Swiss colleges and churches, he proceeded to France, where he enjoyed, through the literary celebrity of his family, the acquaintance of the most learned and distinguished men of the day. There he became intimately acquainted with such men as Montfaucon and Courayer; while in England, to which he next passed, he contracted a friendship, which continued through life, with Bentley, under whose inspection and assistance he employed a considerable time in the diligent collation of MSS. After again visiting Paris with the same object, he travelled through Holland and Germany, and returned to Basle in 1717. He was there chosen deacon of the church of St. Leonard's, a situation which he held with honour for nine years, till the bigotry and intolerance of his brethren drove him from it.

The cultivation of his critical studies, and opportunities for the collection of information on the subject, were, however, never neglected; and he was preparing to set out to Italy, in hopes of discovering some hitherto uncollated MSS., when his plans were frustrated by the commencement of those animosities and vexations, which eventually deprived Basle of her brightest ornament, and shewed her to be the genuine inheritor of the spirit of those Reformers to whom she owed her foundation.

When one considers the structure which the Reformers (as far as their power extended) endeavoured to raise on the ruins of the one which they had so powerfully attacked; that violence, bigotry and savage intolerance, were not only "the first," but for a long time almost the only "fruits of that Reformation which professed to assert the right of private judgment in matters of religion, and to enlighten and humanize mankind;"\* that the demolition of one fabric of cruel domination over the rights of conscience only ended, as far as the eye could then reach, in the establishment perhaps of a less imposing, but in many respects of a more galling, tyranny; that the seeds were then sown of discussions which deluged Europe, through a long-succeeding period, with blood and misery; that doctrines

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\* Roscoe's *Leo X.*



much worse in their practical tendency than those of Rome could ever be in any age short of the grossest barbarism, were enforced by the Reformers as the only conditions of salvation;—it requires some calculation of the good effects which must result from any sort of successful resistance to tyranny, before we pronounce that Erasmus was wrong in doubting whether things were not changed for the worse; at least for a long period of contests between rival systems of bigotry and intolerance. The seeds of the Reformation had been long sown, and only waited a favourable opportunity to produce the happiest fruits; the harvest fell principally into the hands of a man who certainly very much accelerated its progress, but blighted many of its fairest prospects. As an overthrower of an old church, no one was better fitted for his situation; as a founder of a new one, no one worse: strenuously insisting in the one character, for the right of private judgment; in the other, no violence seems to have been thought by him and several of his associates, as too great to be used in propagating their own dogmas.\*

The wounded vanity of the Augustine friar† at the preference of another order, (the Dominican,) for the emolument of dispensing indulgencies, perhaps stimulated his beneficial exertions in the cause of religious liberty, against the Roman See; but the same attachment to his order certainly led him to make the dogmas of St. Augustine‡ (which had long been a source

of controversy with the same Dominicans) the foundations of his faith, and to defend so zealously, as the pillar of his creed, the doctrine that justification was by faith, and not by works; and even, as his disciple Armsdorf expressed it, “that good works were an *impediment* to salvation.”\* And thus was the Protestant cause blasted in its infancy, by being indelibly impressed with the foul stain of doctrines, some of which (pushed as they afterwards were to a higher pitch of extravagance by his associates and successors) I think we may safely call as abhorrent to all just and consolatory notions of the Divine perfections, and as mischievous in their moral tendency, and in the way they were inculcated, as any which he overturned.

The Swiss churches had always been celebrated for the zeal with which they had followed up the tenets of the early Reformers, as methodized by Calvin, and afterwards explicitly defined by the Synod of Dort; and the spirit of bigoted attachment to these dogmas was firmly rooted among the clergy at Basle, when the suspicion of Wetstein’s heterodoxy, whether well or ill founded, and the bold innovation which he meditated upon the sanctity of the received text, brought it into play, and aroused all the evil passions of his orthodox brethren: but their persecutions were rendered doubly vexatious to him, by the circumstance of Frey, (who had been his tutor and his friend, who had encouraged him in his undertakings, and had even stimulated him to think for himself on disputed points of doctrine,) being one of the first, in his character of Theological Professor, to join in the cry which was raised, and afterwards to declare himself his most violent and inveterate enemy. His precise motives for this conduct it is not easy exactly to discover, but it is probable that the dread of censure, the certain difficulties and worldly inconveniences, to say the least of them, which appeared

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\* “Others abused fire, they water. Those that knew better things ought to have done better; neither were they actuated by a good spirit, that could lead the wanderer into a ditch, instead of setting him in the right way; that could drown the infected, instead of trying to heal him; or burn the blind, instead of restoring him to light.” Brandt’s Hist. Reform. I. p. 57.

† I am aware of the doubt which Robertson has raised on this point, Hist. Charles V. Book ii.; but giving all the weight which I think is due to his argument, it does not amount to any thing like a refutation of the opinion which, as he observes, “almost all historians, Popish as well as Protestant, have admitted.”

‡ Brandt’s Hist. Ref. II. p. ; *Traité de la Cause du Péché*, par D. Tolen, Ch. v. The extravagant pitch to which Beza and

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others carried this doctrine, was certainly afterwards opposed by the Lutherans; but Luther himself “would not allow good works to be considered either as the *conditions* or *means* of salvation, nor even as a *preparation* for receiving it.” Maclean, Note Mosheim. Eccl. Hist. II. p. 170.

\* Mosheim, II. p. 172,

on the side of heterodoxy, (while on the other were all the honours and rewards which pious zeal could bestow on the defenders of the faith,) induced this mean-spirited man to desert the opinions which he had professed and instilled into his pupil, and like other converts from similar motives, to conceal the insincerity of his heart and the hollowness of his professions under the mask of violent and overacted zeal.\*

An interesting account of all the proceedings of this man is contained in the Prolegomena of Wetstein's 1st Volume of the New Testament, which I cannot do more than briefly touch upon. It is quite clear that he had not only encouraged Wetstein in his critical labours, but had also prompted him to a disregard of the fixed and narrow system of theology of the schools of Calvin, and the decisions of the Synod of Dort, and encouraged him in an investigation for himself of the evidences on which so delicate a subject as that of the doctrine of the Trinity rested. †

At the earnest request of his rela-

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\* "Fanaticos homines, qui sunt insana-biles, non curo; at vehementer dolui, etiam ministros verbi divini hoc furore corripì, et cum velint esse legis doctores, nescire quid dicant, neque de quibus affirmant; aut potius, ut populo placerent et ministros alios suspectos redderent, sibi vero viam ad munera ecclesiastica sternerent, ita simulare. De hac re sæpe et serio cum Cl. Frey egi, eumque enixis precibus per Deum immortalem obtestatus sum, ut ad Conventum nostrum veniret, et sua auctoritate atque prudentia, ne quid porro innovaretur, suaderet. Respondit; consilia Conventus esse lenta, et recta monentem plerumque nihil aliud efficere, nisi ut sibi invidiam et suspicionem conflet." Wetst. Prolegom. I. p. 204.

† Aliquando cum me non satis expedire ex multis locis, quæ ingenti numero pro Trinitate probanda vulgo afferuntur, et consilium ejus expeterem, fassus est plurima in medium proferri, quæ parum ad rem facerent, hanc autem regulam indicavit, ut in examine singulorum locorum omnia tentarem, et primo alias aliorum interpretationes adhiberem, vel etiam ipse excogitarem; si postea deprenderem, illas non procedere, nec iis quæ præcedunt, nec iis quæ sequuntur coherere, tunc me in recepta interpretatione tuto acquiescere posse.—Ibid. p. 190.

tions, and with the concurrence, and indeed under the advice of Frey, Wetstein had ventured on the publication of a small portion of his labours, as a specimen of the great work which he contemplated. This immediately attracted the attention of the learned; the orthodox took the alarm; the freedom with which the decisions of Beza and others were canvassed,\* the knowledge that the received text (particularly in passages on which the true faith mainly rested,) would not bear the test of impartial criticism, and that in the hands of Wetstein imposture was not likely to meet with support, roused up all the exertions of his brethren to smother the labours of the humble deacon of St. Leonard's on their first appearance. Reports were industriously spread, with the usual exaggerations, of the heretodoxy of the author, and the clergy at length presented a petition to the Council, praying the suppression of a book which, they observed, could do no good, and might do a great deal of harm. † The Council, however, was more moderate: Wetstein determined to persist, and in 1730 published his *Prolegomena*. The work soon spread over Europe, and every where excited the warmest interest. It was now impossible to prevent the dissemination of truth: the battle had been fought: it was plain that the world would not be content with the sanction of great names to accumulated error; and the enemies of Wetstein were now reduced to the necessity of venting their spite by persecuting his person. A new remonstrance was exhibited to the Council, which was as unsuccessful as the first; each zealous pillar of orthodoxy strove to outdo the other in zeal for the severest dogmas of Calvin; and Wetstein and

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\* Oserois je joindre à ce conseil une petite plainte, sur la manière dont vous traitez plusieurs grands hommes, entr'autres Beze, dans vos *Prolegomènes*. Je conois bien des gens, que cela a mis de mauvaise humeur; et peut-être que des semblables vivacités ont été de grand cause du mal.—Letter of Turretin from Geneva, *Prolegom.* 210.

† Summa judicii nostri hæc est; laborem illum in Nov. Test. edendo tum levem, et non necessarium, tum periculosum esse.

his friends were loaded with the opprobrious names of Heretics, Arminians, Socinians, &c. How far Wetstein did really go in his religious creed, it is difficult to say. He certainly, through all the controversy, denied the full extent of the charges brought against him on that head, but at the same time he does not conceal his difference in opinion as to the interpretation of many important passages from the Calvinistic divines, and avows strongly his disapprobation of the language used, particularly on the subject of the Trinity, by the zealous brethren who shewed themselves ready to go all lengths, and cry out in the words of Tertullian, \* "non pudet quia pudendum est, prorsum credibile est, quia ineptum est, certum est quia impossibile est." †

"The matter," says he, "was carried to such a pitch by the zeal of Frey, that the expressions Trinity is Unity, one is three, and three are one, however false and absurd in arithmetic and grammar, came to be considered in theology as true, pious and orthodox." †

"By this sort of language," he observes in another place, "it appeared to me that both common sense and true scriptural doctrine would be overwhelmed, the natural and instinctive notions of all civilized nations concerning the Supreme Being, destroyed, and a senseless form of words substituted in their place, so as to sap the foundations of both natural religion, and the revelation which is, as it were, a superstructure to it. This I thought it my duty to oppose

\* In lib. de Carne Christi.

† A hymn in which the orthodox of that day delighted, describing the very hands which created the world as nailed to the cross, would not disgrace some modern collections:

O Jesu Christe, Gottes sohn,  
Du schöpfer aller Dinge,  
Wahr ist es, du hast selber mich  
Mit deiner hand bereitet.

\* \* \* \* \*

Ach! schaue deine hände an  
Durch Welch ich bin formieret;  
Die sind die hände, die für mich  
Mit nägeln haben lassen sich  
Aus holtz des creitzes schlagen,  
Darinnen steht mit deinem blut  
Mein name angeschreiben.

‡ Prolegom. 206.

with all my power and the opportunities which my situation furnished me, and zealously inculcated the distinction between the divine persons." \*

The failure of Wetstein's enemies had not discouraged them; on the contrary, the boldness with which he openly inveighed against the absurdity and mischievous tendency of the doctrines which they inculcated, stimulated them to further exertions to cut off the offending member: and at length their perseverance was crowned by a triumph, if, as he observes, "bella ejusmodi theologica triumphos habere possunt." A long list of charges were preferred by his active opponent Frey, in an ecclesiastical convention of the ministers of Basle, in which violent and arbitrary measures were adopted in order to constitute a court inclined to go all lengths with the prosecutors. The charges were then supported by garbled passages from the loose notes taken by his pupils of his lectures; every scrap of paper that could be seized upon was ransacked; every expression which indicated an approach to a liberal spirit of theological inquiry or biblical criticism, was tortured into proof of the nonconformity of his views to the standard of the old reformers, and of the heterodoxy of his creed. Some of his pupils were also produced in evidence against him, and induced to depose to insulated expressions and opinions, which they were made to recollect hearing fall from their master; and this mockery of justice ended in what might be expected from a court composed of his determined enemies, a sentence of suspension, and at last of deposition and degradation from his ministerial functions.

It should, however, be observed, that all this did not pass without strong reprobation from the Council of Basle, and from several of the Swiss Churches. The Convocation published a laboured defence, in which it had recourse to falsehood and prevarication of the lowest description; while Wetstein had the satisfaction of receiving from several of the Swiss Churches, written disavowals (in opposition to the assertion of the

\* Prolegom. 204.



Basle Churches,) of all co-operation or approbation of this conduct. Forty heads of families in his congregation bore their testimony to the worth of his character and talents, and petitioned for his restoration; but all was unavailing, and he saw himself deprived at once of all means of support, degraded from his clerical functions, and reduced to the necessity of seeking in a foreign land, the means of subsistence, and the opportunity of publishing the result of his labours in a cause to which persecution and opposition only contributed to attach him still more strongly.

He bade adieu, in 1730, to his ungrateful country, and to his father and family, whose attachment to his interests seemed likely only to involve them in the same fate,\* and sought refuge at Amsterdam, where several of his family enjoyed a high reputation in their business of printers and booksellers, and where the gradually expanding liberality of the Remonstrant Churches offered him the prospect of a safe asylum from the malice of his persecutors. Here by accident in their house, he met with the senior pastor of the Remonstrant Church at Amsterdam, by whom, after he had told him the history of his persecution, and the unprotected state in which he remained, he was immediately recommended to succeed the celebrated Le Clerc in the professorship of philosophy, at their college; but as he had been publicly degraded upon the records of the Basle Church, he was recommended, for the sake of his own dignity, as well as that of the college, to vindicate himself from the aspersions thrown on his name and character, either by writing, or an appeal at once to the Council. Wetstein's independent spirit, and the hope that this would be the shortest way of ending his troubles, determined him to adopt the latter course, and he once more measured back his steps to Basle to renew his troubles and

vexations. The malice of his enemies threw every impediment in his way, though the Council were certainly favourably disposed towards him; and it was not till 1733, that (after finally establishing the frivolousness and falsehood of the charges brought against him, and the inadequacy and partiality of the evidence which had supported them, and obtaining a complete acquittal and restitution to his functions) he was able to return to Amsterdam and take possession of his office.

It was no small honour to Wetstein, and at the same time considerable proof of the idea which was entertained by the Remonstrants, as to the freedom of his religious opinions, that he should have been thus chosen to succeed such a man as Le Clerc.

Le Clerc had, like Wetstein, been born and brought up in a high school of orthodoxy at Geneva. The independence, however, of his mind soon drew him from the narrow dogmas of Calvin; and the perusal of the works of such men as Curcellæus and Simon Episcopius, led him to such a different system of theology from that which was the standard of faith in his native place, that he, like Wetstein, found it necessary to sacrifice his country to the cultivation of what he considered to be truth. For nearly half a century he had ably discharged the duties of the Remonstrant professorship, and his numerous and valuable philosophic and literary labours, it is superfluous to observe, abundantly prove the industry of his mind, and the liberal spirit of his theological inquiries. There is no appellation, perhaps, more descriptive of the talents and varied labours of Le Clerc, than that of "the Dr. Priestley of his day," possessing all the independent genius and acuteness of his modern parallel, tempered in his theological pursuits, with somewhat more coolness of judgment and discretion. He was the first man who dared to hazard what were then deemed very bold positions on the tender subject of the inspiration of the sacred writings; and the full liberty in which he indulged in speculations on religious matters, the freedom with which he ventured to differ from the highest names, and draw his own conclusions

\* Debeo mihi ipsi et amicis meis ut eorum de me judicium existimationem meam tuear; debeo patri optimo Jo. Rod. Wetstenio, p. m. et fratri carissimo Petro Wetstenio, mala plurima passis, quod causam meam meliorem semper judicavissent. Prolegom. 218.

from original sources, had long stigmatized him with the odious appellations of Socinian and heretic, while the approbation of such men as Lardner, Jortin, and a *succeeding* series of able and judicious theologians and critics has honoured his labours, and placed him in the first rank of those who dared to break through the fetters with which theology had been shackled, by the combined efforts of Catholic and Protestant Churches.

To such a man Wetstein was considered a fit successor, and the zeal and talent with which he discharged the duties of his office, justified the choice.

We now find him engaged in the explanation and illustration of his predecessor Le Clerc's philosophy, and the Newtonian system, at the same time devoting a large portion of his time to his great work, with only now and then a vexatious interruption, which his old persecutors contrived to throw in his way, as if to expose their own malice, and stimulate him to still greater exertions in the labour he had undertaken.

Jealous of that success which they now found themselves unable to prevent, their malignancy could only vent itself in attacks on his private character, and he found it necessary, by a second public appeal to the proper authorities at Basle, to vindicate his reputation, and put his enemies to the blush, by the open testimony which he received from the college of the falsehood of the charge.

Basle soon after made an effort to recall him, by electing him Professor of the Greek language; but Wetstein was not inclined to venture amongst them, and the Remonstrants added to his honours that of the Professorship of Ecclesiastical History.

He now set himself in earnest to the preparation for the press of the result of the labours of his life. No pains or expense were spared to render it worthy of his name: he again went over to England to examine a MS. of the Syriac Version of the New Testament. His correspondence on subjects connected with this work was immense, and even a Cardinal of Rome (Quirini) did not disdain to assist his labours, and furnish him with the collections of the MS. of the Apocalypse, in the possession of the Monks of St. Basil,

which he had long laboured in vain to procure.

At length, in 1751, in his 58th year, the first volume issued from the press: it was followed in the succeeding year by the second; and the work has ever since maintained that celebrity which its intrinsic merit, and the laborious industry of its compiler, so highly deserved.

The reputation of the author was now fully established, and literary honours poured in upon him. His work met every where the highest praises. The Royal Society of London, and the Academy of Sciences of Berlin, enrolled him among their members. He paid a visit to Basle in the succeeding year, and on the spot where he had been degraded and forced to banish himself from his family and country, was loaded with the highest honours, all seeking to make reparation for the injuries he had received.

Arrived at the summit of his wishes, and in the full enjoyment of that reputation to which he was so richly entitled, but which had been so long withheld, it soon appeared that he was not destined long to enjoy the blessings of honourable repose. A disease, which close application and the anxiety of his mind, under the vexations he had met with, had combined to aggravate, and which, it became plain, would end fatally, began to make steady progress towards its crisis: his constitution, though naturally strong, bent under the exhaustion of bodily and mental exertion, and in the year 1754, only two years from the final completion of his great work, his earthly labours terminated, and he expired at Amsterdam, in the 61st year of his age.

Of the great monument which he has left behind him, his edition of the New Testament, we have not time here, however interesting the subject might be, to enter into any minute examination. The lapse of seventy years has only added to the estimation in which it has been held, and it stands the first as well as the best compendium, as far as his materials went, of what is valuable in critical and bibliographical learning, as well as in copious illustration from the fathers, the Rabbinical writers, and the critics of all ages, of the meaning

of the text. Of his canons or rules for estimating the value of various readings, it is no mean praise to say that such a man as Griesbach, with the light of another century around him, has done little more than remodel what he laid down; and it is no small token of his liberality and freedom of investigation, that he should first have ventured to affirm, that, in adjusting the balance between two readings, the most orthodox ought to bear the character of suspicion.

Of his merits as an expounder of Scripture, and his religious opinions, (subjects which seem considerably connected,) something may be said. Treading in the footsteps of Locke, Newton and Le Clerc, of whom he always speaks with the highest veneration and applause, he was well aware, that there was a much sounder system of exposition and illustration of the sacred writings, than that which had been till their and his time the acmè of theological criticism, and consisted in heaping up classical illustrations, and retailing the comments of grammarians and sophists: he knew that to throw light upon the meaning of the Scripture, he must go to those authors from whom information could be derived as to the manners, ideas and language of the persons by whom they were written, and for whose instruction they were intended; and accordingly, though, to accommodate the mere scholar, he has collected an immense quantity of parallels for every word and expression, from Greek and Latin authors, sacred and profane, yet the peculiar merit of his annotations is the industry and judgment with which the best and earliest sources of information in every department, are sought for and brought to bear. Those who have read his notes cannot fail to have remarked and admired the character of solidity, candour and impartiality which they bear, although on some points they may wonder that he stopt short on the threshold of truth.

That Wetstein always disavowed the charge of Socinianism, and, indeed, all acquaintance with the works of its supporters; that several of his notes have an orthodox tendency cannot be disputed; and the independency and fearless honesty of his character, for-

bid us to suppose that he could have followed the dastardly counsels of his tutor and persecutor Frey,\* and concealed his sentiments, if, after being excited to a direct examination into the question, (which hardly appears to have been the case,) he had been convinced of the truth of the heretical tenets which were laid to his charge. At the same time, it is quite evident that his Trinitarianism, if it existed at all, was of a very different sort from that of the Basle ministers. It seems to approach much nearer (if, indeed, it was any thing but) Arianism; for when the interpretations which he has not scrupled to put upon many passages, mainly relied upon for the support of the doctrine of the Trinity, are considered, it is difficult to conceive that he or any one else could, if they had set themselves deliberately to the task, have made out that doctrine from what was left.

With the Socinians, Wetstein and his Remonstrant friends had no immediate connexion; they were in no way brought together in the defence of the same cause; in many respects they differed, and an uncalled-for profession of co-operation, would at that time have only prejudiced that cause which was gradually, but securely making its way. They avowed themselves the followers of no peculiar theological system, contenting themselves with encouraging in all a free and liberal spirit of inquiry, unshackled by the fetters of bigotry and dogmatism, not doubting that the result would be honourable to themselves, and advantageous to the interests of true religion.

Whatever the peculiar opinions of Wetstein were, no one can help admiring the candid, gentle and liberal spirit of his writings, though treated with the harshest epithets and the bitterest animosities. He is ever

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\* *Alio vero tempore de eadem questione loquens dicebat, se non videre, quid impediat quò minus quis, et privatim et publicè, à sententia Synodi Dordracenæ discedat; cautius tamen et prudentius facturum, si tacto Arminianorum, Episcopii, Curcellæi, et Limborchii nomine, se cum H. Grotio, aut tam præstantissimis Ecclesiæ Anglicanæ theologis in hac re sentire profiteatur.—Prolegom. 192.*



ready to do justice to an opponent,\* to decry bigotry and intolerance of every kind, and to cultivate and recommend the mild spirit and weighty truths of Christianity.

In his private character he has been handed down as amiable, as his writings would bespeak him. To his family he seems always to have been warmly attached, and certainly amply fulfilled the prophetic blessing with which his uncle had hailed him when an infant at the baptismal font:

Augeat hic natus felici gaudia nostra  
Omine, sit patriæ gloria magna suæ!

Passionately attached to his studies, he still joined with warm delight in the sober pleasures and amusements of social intercourse. Strangers flocked around him from all parts, attached to him by the simplicity and benevolence of his manners, as well as by the depth of his learning, and the liberality with which he imparted it. To young students, and indeed to all who stood in need of his advice or assistance, he was easily accessible, and delighted in readily imparting every aid that it was in his power to afford. He lived to see his favourite work, the labour of his life, the cause, perhaps, of all his vexations, but also the source of all his pleasures, launched into the world, and honoured with the unanimous approbation of the learned; and in this, the completion of all his wishes, the happy consummation of his fondest hopes, he sunk into the tomb, after an illness, the certain termination of which had been long before his eyes, but which he bore with the same mild and resigned tranquillity of disposition, which had supported him through all the trials of a laborious and troubled life.

E. T.

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\* Speaking of Castalio, he says, "Saltem quod ad me attinet malim legere scriptum visi docti et pii, meæ sententiæ oppositum, quam scriptum hominis mali et indocti pro mea sententia editum. A tali adversario semper aliquid discimus ——— occasionem probet — modestius rectiusque judicandi."—Tom. II. 804.

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GLEANINGS; OR, SELECTIONS AND  
REFLECTIONS MADE IN A COURSE  
OF GENERAL READING.

No. CCCXLIV.

*Toleration Obsolete.*

The mind of man outgrows doctrines and sentiments, as a child does its clothes. A century and a half ago, philosophers and liberal statesmen contemplated nothing better for a community, divided in religious opinion, than *Toleration*. Before their generous scheme was fully accomplished, it began to be seen that Toleration had a tincture of evil; that whilst it mitigated the practice, it recognized the right, of persecution. In principle, Toleration is at variance with Liberty, without which no patriot, no philanthropist, no enlightened Christian will rest contented.

It is a question of curiosity, to whom we are indebted for the first public expression of this sentiment, now, happily, so common! Do we owe it, with other signal benefits, to the French Revolution?

*Rabaud de Saint Etienne*, a Protestant minister, thus declared himself in the National Assembly of France, August 27, 1789:

"It is not for Toleration that I plead. As to *intolerance*, that *savage* word, I hope that it is expunged, for ever, from our annals. Toleration suggests the idea of pity, which degrades the dignity of man; but Liberty ought to be the same in favour of all the world."

No. CCCXLV.

*Free and Slavish Writers.*

Writers who possess any freedom of mind (says the Author of the History of the Decline and Fall of the Roman Empire, in his Vind. of xv. and xvi. chaps.) may be known from each other by the peculiar character of their style and sentiments; but the champions who are enlisted in the service of authority, commonly wear the uniform of the regiment. Oppressed with the same yoke, covered with the same trappings, they heavily move along, perhaps not with an equal pace, in the same beaten tract of prejudice and preferment.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons, chiefly on Practical Subjects.* By E. Cogan. In Two Volumes. 8vo. pp. 530 and 526. Mawman. 1817.

**M**R. COGAN is well known as a profound scholar, an acute reasoner and an elegant writer. Having, at the close of the year 1816, resigned the pastoral charge of the congregation of Protestant Dissenters, assembling in the Old Meeting-House, Walthamstow, which he had held for sixteen years, he was requested by his friends to print a selection of his Sermons, and the publication before us was made in compliance with their request.

The Sermons are Forty-Six in number, Twenty-Three in each Volume. The Contents are as follows:—Vol. I. Ser. I. On Future Life and Immortality. II. On the Benevolence of the Deity. III. On the Importance of Moral Rectitude. IV. On the Origin and Benefit of Affliction. V. On Perseverance in a Virtuous Course. VI. On Benevolence. VII. On the Servitude of Vice. VIII. On the Security of a Virtuous Course. IX. On the Influence of Religion in Seasons of Joy and Grief. X. On the Vanity of Riches. XI. On the Example of Christ. XII. On a Faithful Adherence to Christ. XIII. On the Brevity of Human Life. XIV. On the Connexion between Theism and Christianity. XV. On the Providential Government of God. XVI. On Devotion. XVII. On Resignation to the Will of God. XVIII. On the Value of Religious Knowledge. XIX. On Christian Self-Denial. XX. Religion the Best Philosophy. XXI. On the Termination of a Christian Course. XXII. On Christian Fortbearance. XXIII. On the Duty of seeking those Things that are Above. —Vol. II. Ser. I. On the Resurrection of Christ. II. Moral Rectitude alone acceptable to God. III. On the Exercise of Ambitious and Malignant Passions. IV. On the Influence of Christianity. V. On Religious Zeal. VI. On Acquiescence in the Disposals of Providence. VII. On the Instru-

mental Duties of Religion. VIII. On Perseverance in a Christian Course. IX. Faith the Principle of a Christian's Life. X. On the Vices of the Tongue. XI. On the Duty of the Young to remember their Creator. XII. On the Pursuit of Happiness. XIII. On the Obligation to imitate Good Examples. XIV. On the Government of Anger. XV. On the Fear of God. XVI. On the Spirituality of the Worship of God. XVII. On the Question, What is Good for Man. XVIII. On the Misapplication of Words. XIX. On Accountableness to God for the Use of Privileges. XX. The Progress of Christianity, an Argument of its Truth. XXI. On Submission to God. XXII. On the Inequality of the Divine Dispensations. XXIII. On the Hope of Immortality.

On the first perusal of these Titles in succession, we were struck with the sameness of several of the subjects; and we must confess, that in going through the volumes we have frequently felt the like impression. But we have also been agreeably surprised in some instances to find, under nearly the same heads, if not different subjects, yet subjects very differently treated. Mr. Cogan has not, in fact, done justice to himself; for by a more studied, and with regard to a few sermons we think a more appropriate, wording of his subjects, he might have obviated the objection. This, however, is only one proof out of many of his entire artlessness, and of the manly simplicity of his mind. The *Ars concionandi* never appears in his compositions. His sermons consist of his own thoughts on serious subjects, expressed in the readiest, and therefore generally the best, language. They are a true picture of his mind; that is, of a mind of great powers, long exercised upon the great questions relating to the constitution and destiny of the human being.

In his Farewell Sermon, the last of the Second Volume, the preacher explains his uniform object in the pulpit, which was to promote practical Christianity. His primary wish

was, he says, to be a teacher of morality; not of that morality which is acknowledged by the world, and sanctioned by considerations of present interest, but of the pure, spiritual and exalted morality of the gospel. The most interesting topic to his own mind was the hope of immortality, and this he justly characterizes as "the essence and glory of Christianity." This sermon should be perused first by such as wish to appreciate Mr. Cogan's merits as a preacher; the valedictory conclusion is an ingenuous and interesting exposition of his views and feelings, with regard to the profession which his talents and character so eminently adorned, and which all his readers must regret that any considerations should have induced him to relinquish.

The Sermons rarely touch upon the controversies carrying on amongst Christians; though there are some exceptions to the remark, which make us almost wish that the preacher had more frequently allowed himself to enter a province where he displays so much ability. His theology is, at the same time, by more than implication, Unitarian.

The reader, apprized of Mr. Cogan's high reputation for learning, may expect the Sermons to abound with criticisms upon the Sacred writings; but in this he will be disappointed. There are only a few passages in which there is any thing of verbal criticism. The truth is, that the preacher appears always to have been attracted to topics of great and solemn practical importance, and to have been carried at once by a strong feeling of religion into the heart of his subject. As a proof of this, we may remark that his exordiums are commonly striking and impressive.

The general doctrine of the Sermons is the superlative importance of Christianity, as the revelation of a future state of existence. In this view, the preacher goes repeatedly into the evidences of the Christian religion, and particularly of the grand fact, on which the whole system depends, the resurrection of Christ. All piety and morality he resolves into the temper and conduct becoming a being of immortal expectations.

Mr. Cogan is, in the true sense of the term, an *Evangelical* preacher.

He falls into the class of Christians, quaintly described by Sir Thomas Browne, as "disdaining to suck divinity from the flowers of nature." He pronounces the natural arguments for a future existence to be ingenious and plausible, but not solid and convincing, [Vol. I. p. 4,] still allowing some weight to the "presumptions of human immortality," [Vol. II. pp. 5 and 259,] which yet do not supersede the necessity of the Christian revelation, but, on the contrary, render it credible. [Vol. I. p. 296.] He considers testimony of sufficient force to establish any fact, not implying an impossibility; and suggests reasons why the fact of the resurrection of Christ may be the best medium of proof, with regard to a future life, to a being such as man, who is evidently in a state of intellectual and moral discipline.

The Sermons on the Evidences of Christianity are amongst the best in the Volumes. They may be confidently recommended to philosophical inquirers, who will here find the question stripped of all that is adventitious, and the argument fairly brought to a conclusion.

The difference between the believer and the unbeliever is well stated in the following passage:

"He who believes that Jesus died and rose again, will of necessity admit the existence of a God, and will regard that God as a Being of infinite wisdom, power and goodness: he will consider himself as placed in a state of discipline, which, after a few years, will usher him into another and eternal world; and will look forward to glory, honour and immortality, as the reward of a patient continuance in well-doing. In his system of morality he will find the duties of devotion, benevolence and self-government; and these he will consider as essential to his happiness in that future state, for which he will regard the present only as a preparation. The various trials and afflictions of human life will, to him, be necessary parts of that wise and benevolent plan, by which the Universal Parent is producing the greatest ultimate good of his intelligent offspring. He, on the other hand, who does not admit the resurrection of Jesus, will, generally speaking, entertain no cheering views of the Divine attributes, and will acknowledge in the administration of the universe, no worthy and benevolent design. He will either look forward to death as the termination of his being, or will extend his



views beyond it with a feeble and uncertain expectation; and his motives to virtue will be resolvable chiefly into mere worldly prudence and calculation. Whether of the two characters will have the advantage for the attainment of moral excellence, and for the rational enjoyment of life, it must be needless to explain. It is indeed melancholy to reflect, that Christians in profession, are too often unbelievers in practice. By dismissing the principles of their faith from their reflection, they become the slaves of worldly affections, and are scarcely distinguishable in conduct from those who professedly disregard the obligations of religion. But they have means of moral improvement, of which the unbeliever deprives himself. In a word, the unbeliever, generally speaking, *must be what the professing Christian too often is.*" I. 10, 11.

The preacher thus argues the reasonableness of the Christian religion:

"All nature seems to prove that there is a God, and also evinces not only the power and wisdom, but the general benevolence of the Divine Being. The provision that is made for the accommodation and comfort of percipient beings, indicates a disposition in the Author of nature to promote the happiness of his creatures. At the same time the sufferings which enter into human life, will hardly allow us to admit the unlimited benevolence of the Deity, unless the existence of man is to be extended beyond the grave. It seems strange if man is to be annihilated at death, that he should be called to endure so much as many do endure, for so small a preponderance of enjoyment. And it does not appear that any hypothesis, but that of a future existence, will reconcile the present circumstances of our condition with the perfections of the Divine character. But as we can imagine no cause of imperfection in the Deity; as we cannot even conceive of any thing that should limit his benevolence, allowing benevolence to be an attribute of his nature, the doctrine of a future state may be considered as not in itself incredible, but as a doctrine which upon certain evidence may readily be admitted." I. 304, 305.

Towards the conclusion of Sermon XX. in Vol. II., "The Progress of Christianity, an Argument of its Truth," which is throughout a fine specimen of reasoning, there is a summing up of the subject, which forms the best of all perorations. The Sermon immediately preceding may be likewise quoted as an example of the same excellence; the beautiful conclusion of

this Sermon is also strikingly rhetorical. We take notice of this the rather, because the peroration is not the part of these Sermons that usually pleases most. Several of them terminate abruptly: and it would almost appear from their equal length, that the writer set himself certain limits of paper or of time, which he would on no account exceed.\* We return with great satisfaction to the passage referred to, containing a summary of the argument in favour of Christianity, from its effects:

"A reformation in the religious notions, and the moral practice of mankind, was manifestly wanted before the Christian æra, and this reformation has been actually effected by the religion of Jesus. A system of idolatry which was destructive of every thing that is great and good has been overthrown, and moral and religious knowledge has been diffused, where all before was darkness, ignorance and superstition. And all this has been brought about by men who, if Christianity be not divine, were employed in imposing on the world the most shameless falsehoods that ever insulted the credulity of mankind. They called upon men to leave the idolatrous worship which education and habit had endeared to them, and to accept as their spiritual instructor, the crucified Jesus, whom they rashly maintained to have risen from the dead; and the final result of this wild and hopeless counsel has been the demolition of heathen idolatry, and the introduction of a religion, whose morality is most pure, whose doctrines are most sublime, and whose prospects are most animating and glorious.

"Let us, my Christian friends, rejoice in the assurance which we have reason to feel, that our holy religion proceeded indeed from above, and that while we have admitted the hopes of the gospel, we have not followed cunningly-devised fables. A religion which proposes to itself such an object as the Christian, which made its way by such humble instruments, and which was followed by such consequences, bears clearly impressed upon it the character of divinity. Had it been of men,

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\* Archdeacon Sharp has left some *Discourses on Preaching*, which were delivered as *Visitation Charges*. They contain some good rules for pulpit composition: at least, the Archdeacon's precepts are better than his example, for he breaks off in one of them, and concludes with, "But I have come to the end of my paper," &c.

it is reasonable to believe that it must have come to nought; that it never could have supported itself amidst the opposition with which it had to contend, and especially that it never could have produced the important and beneficial effects which have actually resulted from it. For, be it remembered, that it is not a religion invented by philosophers to correct the opinions and manners of the world, but that it originated with a few illiterate Jews; and that, if not divine, it is built upon the most impudent falsehoods, and could be supported by nothing but knavery and imposture. Strange, indeed, that this combination of fraud and folly, should have overthrown the religion of the Roman Empire; and stranger still, that it should have been the means of communicating to mankind the purest system of morality, and the most exalted views of the Divine perfections and government." II. 436—438.

The sermon "On the Example of Christ" is introduced with some interesting reflections upon his character, considered as an evidence of his Divine mission:

"It has been frequently remarked, that the character of Jesus is absolutely spotless and perfect; and it has also been observed, that this perfection of his character, is some argument in favour of the justice of his pretensions, and the truth of his religion. To exhibit this presumptive testimony in its proper light, it is to be considered, that the New-Testament historians were, with the exception of Luke only, unlettered men, to whom it would probably never have suggested itself to attempt the drawing a perfect character; and in whose hands the attempt, suppose it to have been made, would have been by no means likely to succeed. To support a character with uniformity through a variety of incidents, has ever been considered as one of the highest efforts of human genius; and never was a character conceived which it would have been so difficult to support without a living pattern, as that of our Lord. Not only was the perfection of virtue to be exhibited, but this virtue was to be displayed in the person of one who was expressly commissioned and instructed by God, to reform an idolatrous and sinful world. The dignity of a Divine teacher was to be superadded to the man of pure and perfect moral excellence. And how is the task, in fact, executed? The character of Jesus is not dressed up by the historian in the style of encomium and panegyric; it is not directly affirmed of him that he possessed a single excellence; his virtues are all displayed in action;

they shew themselves in various and trying situations, and the uniformity of design is preserved through a great diversity of circumstance. His character is sustained from first to last without a single failure, and we every where recognise the man of consummate virtue, in the person of the great moral instructor of the world. And there appears no labour or effort on the part of the writers to support this most extraordinary character; no artful arrangement of circumstances contrived for the more convenient display of his virtues; no seeming consciousness that they were presenting to their readers the most illustrious combination of excellences, in the most striking and engaging attitudes. And when we moreover consider, that the sentiments attributed to Jesus are many of them too exalted for the Jewish conceptions of the gospel historians, we shall see abundant reason to believe that they copied from the life, and that they described the character of their Master as they found it, without addition or embellishment. I shall dismiss these observations, with once more remarking on the singular simplicity which runs through their narrative; so that, from the beginning of their story to the end, there is not a single observation made on the excellences of the character which they are describing, nor is one virtue in form attributed to him who manifestly possessed them all.—A circumstance which perhaps distinguishes the history of Jesus from every other history in the world.

"But it being granted that Jesus was, in truth, the character which the gospel historians have exhibited, does there not arise hence a strong presumption of the justice of his pretensions, and the truth of his religion? Can we fix on such a character, on one whose virtue was without stain, the suspicion either of fraud or enthusiasm? Or, can we suppose that a knave or a madman could have sustained, with such uniform consistency and dignity, the character of a teacher sent from God?"—I. 222—225.

There are no sermons in the series upon the natural attributes of the Supreme Being, but remarks upon the subject occur here and there, which manifest great readiness and ability in metaphysical reasoning. We confess, however, that we hesitate at the observation (Vol. I. p. 312) that "the power of God is a necessary consequence of his infinite wisdom and knowledge," if by power be meant infinite power, as by the following remark appears to be intended: "He who is acquainted with every thing that is the object of knowledge, must

of necessity, as it seems to us, be able to accomplish every thing that is the object of power." Is this self-evident? We are conscious that knowledge gives power to a certain extent; but are not we conscious also that knowledge beyond this limit only displays the want of power! Can we not conceive at least of a Being whose knowledge should indefinitely exceed his power? It may perhaps be proved that a Being who is infinite in any one attribute, must be infinite in all, that is, he must be perfect; but in the order in which the Divine attributes are apprehended by the human mind, it appears to us easier to begin with the attribute of power than with that of wisdom.\* We make these remarks with deference to the able writer who has occasioned them, and less for the sake of objecting than of giving an opportunity of our being corrected, if we have erred.

On the moral attributes of God, the preacher frequently expatiates, and there is a peculiar glow of eloquence in those passages of his sermons which relate to the Divine character, in its connexion with the present and future state of man, and its influence upon his affections and deportment. We may refer, generally, to the discourses on Providence, under several titles, and particularly to that "On the Benevolence of the Deity," from which we shall make a short but most interesting extract:

"There is, indeed, no truth in the whole compass of intellectual inquiry, that can be compared in point of importance with the goodness of the Deity. It is this that makes existence a blessing, it is this that at once gives the relish to present good, and enlivens the expectation of future being. It is this that soothes the mind amidst the trials and perplexities of life, that robs calamity of its sting, and death of its terrors. It is this that makes our meditation of God to be sweet, and that draws frail, fallible man by the bands of love, into a union with a Being, eternal, omnipotent and perfect."—I. 26.

[To be concluded in the next Number.]

\* "God is wise, because he knows all things, and he knoweth all things because he made them all." *Religio Medici*, (12mo. 1736,) p. 32.

ART. II.—*A Letter to Viscount Sidmouth, Secretary of State for the Home Department, on the Transportation Laws, the State of the Hulks, and of the Colonies in New South Wales.* By the Hon. Henry Grey Bennet, M. P. 8vo. pp. 137. Ridgway, 1819.

**I**NHUMANITY requires only to be exposed in order to be detested and put down. Arguments on abstract rights influence not the majority. Plain facts excited that humane spirit which abolished the Slave Trade, and the same means are now happily employed to enforce the melioration of our system of punishments, in spite of the opposition and the artifices of Secretaries of State.

Mr. Bennet here exhibits statements which must make Englishmen rebuke themselves for having been so long asleep, while such atrocities were perpetrating in their name, under the pretence of justice.

"After having pined and rotted in their respective county gaols for a given portion of time, which varies from three months to as many years, the prisoners are removed on board the different hulks designed for their reception. There are various modes of transport; some are chained on the tops of coaches; others, as from London, travel in an open caravan, exposed to the inclemency of the weather, to the gaze of the idle, and the taunts and mockeries of the cruel; thus exciting as they pass along, the shame and indignation of all those who feel what punishment ought to be—what ought to be its process as well as its fruits. Men and boys, children just emerging from infancy, as young in vice as in years, are fettered together, and (such are the triumphs of our criminal code) paraded through the kingdom; they are besides generally fettered in the cruelest manner. Mr. Brown, the keeper of Newgate, stated last year in his evidence before the Prison Committee of the House of Commons, that the convicts from Newgate travel unchained; but from the country, particularly last time from York, they were terribly ironed. Some years back, I saw in the Compter of the city of London, a considerable number of convicts who were on the road to the hulks. Among them were several children, all heavily fettered, ragged and sickly, and carrying in their countenance proofs of the miseries they had undergone. The women, too, are brought up in the same manner, ironed together on the tops of coaches.

"Mr. Brown mentioned a case of a



young woman between seventeen and eighteen years of age, who was removed from the house of correction at Cambridge,\* to be lodged in Newgate for the night, prior to being sent to the Penitentiary at Millbank. Her offence was stealing something from a shop. She was leg-locked, the chains being brought up between her legs, under her petticoats, and fastened round her waist; in this state she remained all night, there being in Newgate no key which could unlock the chain. Another case of greater atrocity occurred too last year. A woman was sent up from Carlisle on the top of one of the coaches, during the inclement weather of the month of March, chained even more severely than the last victim. She had been brought to bed of a child while in prison, which she was then suckling: the child was torn from her breast, and deposited, probably to perish, in the parish poor-house. In this state of bodily pain and mental distraction she was brought to Newgate, where, by care, she soon recovered, and was then sent out to Botany Bay, on board the vessel which sailed last spring. I saw her on board, and she could not speak of her child without an agony of tears."—Pp. 23—25.

The custom hitherto has been, Mr. Bennet says, as soon as the ship cleared the river, for every officer and sailor on board to select some one of the women for his mistress.

"I have already described the ordinary treatment of the women-convicts in prison, the manner they are moved to the transport-ships, and the customary proceeding during the passage out. On their arrival at New South Wales, notice is given to the colony, and the women, newly dressed and cleaned, are turned upon deck to be chosen like slaves in the bazaar, or cattle at Smithfield: though the most reputable and best conducted of these women may be taken as domestic servants, and bringing with them a fair character and recommendation from the captain of the vessel, may be hired as such; yet the greater part of those who are well-looking are taken as prostitutes by the officers of the colony, or by those who have interest with the government to have the priority of selection. True it is, many of these women marry, and turn out well. I could furnish a list of persons who

are so situated, who, having been the mistresses of the captain or officers of the ship, during the voyage, have obtained recommendations on their arrival, are now the mothers of families, and are living in a creditable manner. But these are the great prizes in the lottery; by far the greater part of the women go on the town, live on the town, and subsist in no other way. Mr. Marsden writes, 'that the consequence of this system is, there is scarcely one female convict that will quietly go into the service of the most respectable families in the colony, that they in the most open and positive manner refuse to obey the order of magistrates to that effect, preferring to live upon bread and water in a solitary cell, till they weary out, by length of time, the patience of the magistrate, and he knows not what measures to adopt to support his judicial authority, and to carry his necessary orders into execution.'

"The women who are not hired as servants, are put into a boat, and sent across the bay\* to a species of workhouse at Paramatta, where they are employed in a sort of factory, on the account of government. Here were in 1815, 150 women and 70 children. 'There is not any room in the factory that can be called a bed-room. For these wretched beings there are only two rooms, and they are over the yard, and both occupied as work-shops, being about eighty feet long by twenty wide. In these rooms forty-six women were daily employed; twenty spinning wool upon the common wheel, and twenty-six carding: there are also in them, the warping machines belonging to the factory. These rooms are crowded all day and night; *such women sleep in them as are confined for recent offences*, amongst the wheels, wool and cards, and a few others who have not the means of procuring a better abode. The hours of government labour end at three o'clock of the day, and from that time till the following morning, the female convicts are at liberty to go where they think fit. No less than 150 women sleep out. During the night they spread themselves through all the town and neighbourhood of Paramatta, and some of them are glad to cohabit with any wretched man, who can give them shelter for a night. Hence the male convicts *nightly rob or plunder either government or private individuals*, to supply the urgent wants of the females who are devoted to their pleasures. On this account, there is not a

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\* "This wretched girl was removed from the town gaol of Cambridge, which is a disgrace to the corporation of that city, and *though in the heart of the University*, divine service is never performed, and there is no religious attendance at all."

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\* "The carelessness with which this removal is executed, and the abominable scenes that take place, are disgraceful to any government that professes to call itself English."

bushel of wheat or maize in the farmer's barn, nor a sheep in his field, nor a hog in his yard, nor even a potatoe, turnip or cabbage, in his garden, but what he is liable to be robbed of every night he lies down in his bed, *either by his own or his neighbours' servants.* Such are the results of the orders issued by Lord Castlereagh in 1809, and the engagement entered into by the governor to obey them in 1810. Would it not have been better to have built a house for the reception of these poor wretches, than a palace for Mr. Darcy Wentworth, the surgeon-general, and two other similar edifices for the two assistant-surgeons? Would it not have been better than the construction of temples around pumps, and all the fopperies and follies which have been recently erected? By another proceeding of Governor Macquarie, it would seem he was not only determined to build a large hospital, but to fill it also with sick. Heretofore, all ardent spirits brought to the colony were purchased by the government, and served out at fixed prices, to the officers, civil and military, according to their ranks; hence arose a discreditable and gainful trade on the part of these officers, their wives and mistresses. The price of spirits at times was so high, that one and two guineas have been given for a single bottle. The thirst after ardent spirits became a mania among the settlers: all the writers on the state of the colony, and all who have resided there, and have given testimony concerning it, describe this rage and passion for drunkenness as prevailing in all classes, and as being the principal foundation of all the crimes committed there. This extravagant propensity to drunkenness was taken advantage of by the governor, to aid him in the building of the hospital. Mr. Wentworth, *the surgeon*, Messrs. Riley and Blaxwell, obtained permission to enter a certain quantity of spirits; they were to pay a duty of five or seven shillings a gallon on the quantity they introduced, which duty was to be set apart for the erection of the hospital. To prevent any other spirits from being landed, a monopoly was given to these contractors. As soon as the agreement was signed, these gentlemen sent off to Rio Janeiro, the Mauritius, and the East Indies, for a large quantity of rum and arrack, which they could purchase at about the rate of 2s. or 2s. 6d. per gallon, and disembarked it at Sydney. From there being but few houses that were before permitted to sell this poison, they abounded in every street; and such was the enormous consumption of spirits, that money was soon raised to build the hospital, which was finished in 1814. Mr. Marsden informs us, that in the small town of Paramatta, thirteen houses were licensed to deal in spirits, though he should think five at the utmost would

be amply sufficient for the accommodation of the public. The effect, then, of this wicked experiment, was, the destruction of hundreds of convicts. I am informed, the burial-ground became like a ploughed field, and that the loss of life was prodigious. As usual, there is no account of the deaths, births and marriages, so no correct estimate can be formed of the extent of the evil produced, or of the injury the government sustained by the death of so many of its subjects. The death of those poor deluded and ill-treated wretches was perhaps a blessing to themselves. What is the lot of the survivors? I ask, what must be the sum of vice, misery, disease, want, prostitution, sufferings of children, robberies and murders, that have resulted from this proceeding? And if it can be reckoned up, judge if I am erroneous in thinking the slaughter of so many of our fellow-creatures the least part of the evil."—Pp. 75—79.

No provision seems to be made for the return of persons whose term of punishment has expired. Women have no means of returning home but by the prostitution of their persons to the officers or sailors of the vessel which carries them. (Pp. 96, 97.)

The New South Wales colonies are in a state of unexampled immorality, their government is conducted on the most arbitrary principles, and the expenses of them are enormous and frightful. But for the details we must refer the reader to Mr. Bennet's Letter, for which, and for his parliamentary labours in relation to the same object, whatever the Lords Sidmouth and Castlereagh may think of them, his countrymen will award him the civic crown.

ART. III.—*An Eulogium on Sir Samuel Romilly, pronounced at the Royal Athenæum of Paris, on the 26th of December, 1818.* By M. Benjamin Constant. Edited by Sir T. C. Morgan. 8vo. pp. 94. Colburn. 1819.

THE fall of Sir Samuel Romilly produced a general shock in the civilized world; which, painful as was the occasion of it, is a pleasing proof of the homage which men pay to virtue, and of the honours which, sooner or later, public opinion decrees to the advocates of humanity and freedom. Our neighbours, the French, manifested a lively sympathy with us on the sad event, as the work before us testifies. The *Athenæum* is a

purely scientific and literary institution at Paris, but the members judged that they should not depart from their object in paying a token of respect to the memory of a distinguished philanthropist. Their determination was wise as well as generous, for such expressions of humane and disinterested feeling tend to repress national animosities, to check the ambition of governments, and to advance truth and virtue, which belong equally to every people, and are alike beneficial to all.

A fitter man could not have been named as orator to the assembly than M. Benjamin Constant, who has been long distinguished by his talents, his eloquence, and his pursuit of the same noble objects as occupied the mind of the departed English senator. He was too, we believe, a personal friend of Sir Samuel Romilly. The *Eulogium* justifies the choice of the society: it is a master-piece of its kind: it is distinguished by sound philosophy and ardent benevolence: it manifests an intrepid spirit of reform, but at the same time a virtuous detestation of violence: it is, in short, worthy of the man who has incurred the displeasure of the successive governments of France by his incorruptible principles and his undaunted courage, and who, by his impartial opposition to all tyranny, has earned the gratitude and confidence of his country.\*

The eulogist dwells on those points of Sir Samuel Romilly's character which always attracted the admiration of wise and good men at home. In explaining these to his audience, he displays a thorough knowledge of the state of parties in England. Our politicians may see in the estimate formed of them by an enlightened and temperate foreigner, how they are likely to stand with posterity.

With an exact pencil, M. Constant portrays the Semi-Whig ministry of 1806, of which Sir Samuel Romilly formed a part. "Charles Fox" is described, as he was, the wisest and the most benevolent and honest of statesmen; Lord Sidmouth as he is,—"the minister employed to execute the provisions of the Alien Bill."

\* M. Constant has been lately returned to the Chamber of Deputies.

Lord Castlereagh is designated as a solemnly-pledged Irish reformer, and Mr. Canning as a travelling orator.

M. Constant states that the Suspension of the *Habeas Corpus* Act in England, has been always quoted during the last twenty-five years, in justification of arbitrary measures in France! He records with evident triumph, that Sir Samuel Romilly had in no instance to reproach himself with having given a vote for this abominable measure.

It is distinctly stated by M. Constant, and apparently from authority, that the Whigs of England, as a party, have abandoned the object of *Parliamentary Reform*: Sir Samuel Romilly, however, remained faithful to the principle, amidst general desertion.

There is a very interesting passage in the *Eulogium* on the subject of "the Dragonades" in the South of France, in 1815. The Editor also makes some strong remarks upon the same topic in the Preface. It appears that the Dissenting Ministers of London were truly informed of the course of events, and that the Duke of Wellington was imposed upon. M. Constant vindicates the steps which the Dissenting Ministers took, and pronounces an eloquent panegyric upon them. To *them*, seconded as they were in the House of Commons by Sir Samuel Romilly, he attributes the cessation of the persecution.

We cannot better characterize the *Eulogium* than by saying, that it is precisely such a posthumous tribute of affection and respect as Sir Samuel Romilly would have looked forward to with eagerness and delight, if his disinterestedness, purity and simplicity of heart had allowed him to calculate on any other reward than the consciousness of doing his duty, and the satisfaction of upholding the moral character, the civil rights and the political liberty of his countrymen.

ART. IV.—*Reflections upon the Death of Sir Samuel Romilly: in a Discourse delivered at Essex-Street Chapel, November 8, 1818.* By Thomas Belsham. 8vo. pp. 30. Hunter. 1818.

IN relation to the deplorable death of Sir Samuel Romilly, Mr. Bel-



sham truly says that England, rich as it is in talent, in eloquence, and in genuine patriotism, cannot supply a character fully adequate to fill up the lamented vacancy. That so excellent a public man should have fallen at such a time, and *by such means*, is one of the mysteries of Divine Providence, before which it becomes us to bow in silent submission.

Mr. Belsham portrays, with his usual ability, and with that generous eloquence which is inspired by the mingled sentiment of admiration and grief, the character of the deceased; and though the colouring is high, it does not appear to us now that time has tempered the feelings excited by his loss, to be at all excessive; so rich in public virtue was the character described and lamented!

The "Reflections" of the preacher are suited to the melancholy occasion. The concluding one is a caution against *despondency*, and here appears the author's cheerful piety. What good heart does not respond to these grand and swelling sentiments, which are, in reality, as honourable to the Sovereign Ruler as they are comforting to his short-lived creature man:

"There is a progressive march in human affairs. Knowledge gradually advances: nor is it in the power of bigots, tyrants or oppressors to arrest its progress. But knowledge is power. And power is liberty. And knowledge and liberty generate virtue. And these combined together produce individual and national prosperity and happiness."—P. 18.

"—— though the most highly gifted and eminent leaders of the honourable band of patriots and reformers of every description, in rapid and sad succession from age to age, fall victims to the inexorable law of mortality, the glorious cause which they support, the cause of truth and virtue, of liberty and happiness, remains immortal, and ever growing in the hands of a never-failing line of successors, inferior perhaps in talent, but equal in integrity and in zeal; and making up in numbers what is lost in ability."—P. 20.

ART. V.—*Some Thoughts on Christian Stoicism, an Antidote against the Evils of Life. A Sermon preached at Plymouth, Nov. 15, 1818, in consequence of the much-lamented Death of Sir Samuel Romilly.* By Israel

Worsley. 12mo. pp. 34. Commins, Plymouth, and Baldwin and Co. London. 1s.

THIS is another valuable tribute to the memory of public worth. Mr. Worsley has the same text [Isaiah ii. 22] as Mr. Belsham, and pursues nearly the same train of thought. He introduces his sermon with the favourite notion of the ancients, which he amplifies, "That no man should be called happy, until the last funeral rites have been performed over his grave." Having strongly, but not immoderately, painted the great national loss, he proceeds to recommend submission to an overruling, all-wise Providence, and to open sources of consolation and hope. In the illustration of these sentiments, he has some well-conceived and striking passages:

"——whether our attention be directed to scenes of private or of public interest, if the wave of time which passed by us to-day has swept away some pleasing object which was within our reach, or some favourite delight we held in our arms, every scene of Providence is pregnant with mercy, and the wave which follows it, will throw into our possession some new, perhaps some unexpected blessing."—P. 23.

"It was well observed, when in a neighbouring state a distinguished general was slain, 'There is no want of generals in the lines.' And let us believe that under the able instructions of a few distinguished patriots whom we have seen or still possess, many have been educating to fill the ranks they have quitted, and will distinguish themselves by the illumination of their minds and the rectitude of their hearts."—P. 26.

In the concluding sentence, Mr. Worsley appears to allude to the awful manner of Sir Samuel's death. This is a delicate subject. Mr. Belsham altogether abstains from it. But must it not be ever lamented that a habit of religious dependance did not prevent the dreadful catastrophe?

To Mr. Worsley's Sermon is added an appropriate Prayer.

ART. VI.—*The Trinitarian's Appeal Answered, in a Letter to the Rev. Samuel Newton, of Witham.* By a Layman. 12mo. pp. 34. Youngman, Witham; Eaton, London. 1819.

MR. NEWTON, a respectable Independent minister at Witham, in the county of Essex, has

introduced the Unitarian controversy into that place, and we think that his friends will wish him well out of it. He is a timid, cautious and conscientious, and therefore inconsistent Trinitarian. The Layman has shewn him, that he is too undecided and modest to take up with success the cause of thoroughpaced orthodoxy. Yet even Mr. Newton does not scruple to throw out insinuations, and even to advance serious charges against the Unitarians; all which, however, his present antagonist has boldly met and completely refuted. The controversy will not, we trust, rest here: the effect of it will probably be, that the Essex Dissenters, who have been hitherto disposed to take the *dicta* of their ministers on trust, will inquire for themselves, and in that case they cannot do better than accept their brother Layman for a guide.

ART. VII.—*Religious Liberty and the Rights of Conscience and Private Judgment grossly violated, by an Anonymous Writer in the Gloucester Herald, assuming the name of "A Christian," with Replies to his Letters, and additional Remarks.* By the Rev. Theophilus Browne, M. A., Minister of the Unitarian Chapel in that City. 12mo. pp. 62. Gloucester, printed: sold by Hunter and Eaton, London. 1819.

THE occasion and introduction of this controversy are explained in our pages (18, 19) by a communication from Mr. Browne. Some further letters appeared in the Gloucester Herald, which are here collected and published, with a concluding one, which the Editor of that Journal declined to insert. On the side of the "Christian" there is much real, though perhaps honest, bigotry; he substitutes texts for arguments, and takes upon him to silence dispute by an affectation of piety. Mr. Browne, on the other side, is desirous of bringing every charge and every insinuation to the test of fact; he lays down, and reasons from great general principles, acknowledged by all Protestants; and he evinces throughout a laudable anxiety for the instruction of the poor, and the establishment of moral principles and feelings in their children. As cool lookers-on, we think, at the same time, that Mr.

Browne displays a greater soreness of feeling than ought to have been excited by a weak anonymous attack, though it is difficult, we confess, for a reader at a distance to judge of the mischief produced by accusations thrown out in the dark.

With great propriety and manliness, Mr. Browne renounces for the Unitarians all confidence in human names. They are, he says truly, (Pref. p. vii.) "no more followers of Dr. Priestley than of Socinus;" and "to them," he emphatically says, (p. 8,) "Socinus is no more than any other honest inquiring Christian:" yet there is a line in the Dedication of the tract to Mr. Belsham, distinguished too by large capitals, which is scarcely consistent with these sentiments. The Unitarians are not embodied into one church; nor do they recognize any "Head," but *Him after whom they are named*; though they are agreed in acknowledging the talents, virtues and services of the gentleman to whom the compliment is addressed.

ART. VIII.—*An Appeal to the Christian World, on the Evangelical Nature and Practical Effects of Unitarian Principles. A Discourse delivered at Poole, in Dorsetshire, on Wednesday, July 16th, 1817, before the Southern Unitarian Book Society.* By A. Bennett. 12mo. pp. 31. Hunter and Eaton. 1817.

AFTER making some excellent observations on his text, Acts xv. 11, as exhibiting, with the context, the first instance of Christians attempting to exclude each other from salvation, on account of difference of opinion and worship, Mr. Bennett proceeds to shew, "That the Unitarian doctrine is evangelical in its nature, productive of the purest feelings of piety, and calculated to promote religious obedience, and to afford all the consolations of the Christian hope." He pursues the argument in a colloquial style, and the reader, if we may judge from our own experience, cannot fail of taking a lively interest in the whole discourse.

The following passage is a satisfactory answer to an effusion of bigotry:

"A Reviewer in the Evangelical Ma-

gazine for January, 1816, page 22, talks of, 'The glaring falsehood, horrible impiety, and dangerous tendency of the modern Unitarian system.' What can this writer mean? What do we believe that is so ghastly? Do we indulge in a religious fancy, and form, in an unbridled imagination, things at which reason and common sense revolt? Are not our doctrines founded upon the express letter of Scripture; upon passages which we think are clear from figure? Do we not express our doctrines in direct scriptural language? What if we say, that the Father is the only true God; that, To us there is but one God the Father, that Jesus of Nazareth was a man approved of God, was made of God both Lord and Christ, that the Mediator between God and men is the man Christ Jesus,—have not Christ and his apostles furnished us with this language? And is this to be charged with glaring falsehood and horrible impiety, and with having a dangerous tendency? Nay; are they not truths which all believe? 'Ah:' says the opponent, 'but you don't believe other important articles of doctrine.' Well; but as Unitarians, what we do not believe can make no part of the Unitarian system. Now if what we do believe, as far as it goes, is truth, surely what we do not believe cannot make the truth we do hold impious and horrible. We advise, therefore, that every man take heed how he censures: many have been wrong. We would say, Refrain from condemnation: let that alone, '*lest haply ye be found to fight against God.*'"—Pp. 24—26.

ART. IX. — *On the Punishment of Death in the Case of Forgery; its Injustice and Impolicy Demonstrated.* By Charles Bowdler, Esq. Second edition. 8vo. pp. 60. Hamilton. 2s. 1819.

**T**HIS is an enlarged edition of the valuable tract which we reviewed in our last Volume, XIII. 645. The Author, Mr. Bowdler, has now put his name to it; we know of no name which it would not honour. Amongst the additions is the following note, relating to the parliamentary conduct of the bishops, which we copy the more readily as it comes from the pen of a Churchman:—

"With all due respect, I submit to the consideration of those who are at the head of our ecclesiastical establishment, whether there can be any object more worthy of their regard than this. The Church of

England is not merely protected by the State; she is united to it: and this ought to be a security to the people, that they shall not be ruled by laws which are in direct hostility to the word and will of God—both to the letter of his law, and the spirit of his gospel. It is impossible, I should hope, that any one of the bishops of this land, can hear of our periodical executions for forgery, without the keenest feelings of regret; yet these executions are all in virtue of enactments made by a legislature of which they form a part; and they acquiesce without the least expression of dissent, as they also do to the passing of an annual act for raising money by lotteries. That a similar abstinence from all interference in questions relating to the policy of the country internal or external, has not always been manifested, will be seen by a reference to the parliamentary debates during any year, for instance in the year 1795. It appears that some of their Lordships took part in the debates of

"January 27, On the Motion for Peace.

"March 30, The State of the Nation.

"April 28, Hair Powder Tax.

"October 30, Address on the King's Speech.

"November 11, Treason Bill.

"December 11, Convention Bill.

"——— 16, High Price of Corn.

"It will be seen, that on the 29th of November, 1810, on a motion, with reference to the Regency, two archbishops and nine bishops voted.—On the 4th January, 1811, on the Regency Bill, two archbishops and thirteen bishops. On the 25th December, on the same bill, two archbishops and nine bishops; and it may safely be affirmed, that there has scarcely ever been a division in the House of Lords on any great political question on which a portion of the bishops have not voted: but upon the criminal law, the management of our prisons, the raising of money by Sunday Newspapers, Lotteries, the abuse of ardent spirits, &c. &c., I find no trace of similar zeal. In reference, however, to the subject more immediately in hand, I am quite sure there is not a bishop upon the bench, who would venture to deny, that the Criminal Law of England exists, and is enforced in open defiance of the law of God and the gospel of Jesus Christ. The Church may be in danger: but the danger is from within, her foes are of her own household. A little exertion in the cause of God and truth, of injured justice and suffering humanity, would do more to conciliate the people of this country, than if our ecclesiastical superiors were to cover the land with churches. An ambassador of Christ is a minister of mercy." Pp. 56, 57.



## OBITUARY.

On the 13th ult. at *Rome*, on his travels through Italy, after a short illness, greatly regretted by his family and friends, **WILLIAM WHITTRED**, Esq., barrister at-law, of Lincoln's-Inn, and only son of Thomas Whittred, Esq., of Newnham, near Cambridge. He was a gentleman of ability in his profession, and much endeared to an extensive circle of acquaintance by his social qualities, urbanity of manner, and goodness of heart. He is entitled to the grateful remembrance of his townsmen, of Cambridge, for his late spirited efforts to break through the corrupt corporation influence. For some few years past, he had devoted much of his time and attention to the cultivation of his estate of Spinney Abbey, in the parish of Wicken, in his native county; where the grandfather of the celebrated Dr. Isaac Barrow lived and acted for forty years in the commission of the peace, and where Henry Cromwell, second son of the Protector, took up his abode, as a retreat from the world, after the Restoration.

March 19, at *Perth*, aged 62, Mr. **WALTER MILLER**, of that place, merchant; a man, not a little remarkable for the incidents of his life, but still more so for the singular energy of his mind and character. He was one of the most zealous and distinguished of the partizans of reform in Scotland, in the early part of the war, against Republican France, and was arrested at the same period with Muir, Gerald, Fysche Palmer and others; but the prudence and moderation of his previous conduct, exempted him from the rigorous penalty inflicted on these gentlemen. Although assiduous in the harassing details of his business, and conspicuously attentive to his family duties, he also cultivated literature with uncommon ardour and success. His early education had been very limited; and his after occupations were not only in utter discordance with study, but also precluded in a great measure the leisure and retirement which, with others, is an essential requisite of literary improvement; but the natural strength and vigour of his mind supplied the place of all those props and aids which weaker intellects require; and enabled him to attain to a degree of sound and discerning intelligence which is seldom reached. His views of things were clear and comprehensive; and his speculations, on every subject to which he directed his attention, were profound and original; he contemplated his objects from a point of view peculiarly his own; and although

this might not in some instances have been the most happily chosen, and his lights in others might have been comparatively imperfect, yet his powers of vision were eminently strong, his perceptions clear and accurate, and his deductions from them precise and forcible. He was the author of several political essays, which, with the events and circumstances which called them forth, have now lost their interest; but his work, entitled "*Physical and Metaphysical Inquiries*," will remain a lasting monument of his genius and power of mind.\* This production, though from peculiar circumstances it may be little known, is highly estimated by those who are capable of appreciating it, for the novelty and originality of the author's views, and for the acuteness and strength of argument with which the subjects treated of, are followed out; and although they may not agree with him in the general results he endeavoured to deduce from his speculations and inquiries, and in the principles he founded on them, yet they will acknowledge themselves gratified and instructed by the clearness and profundity of his views and reasonings, and by the extended range and power of thought evinced by him. It was his intention to have continued and enlarged these inquiries; and it is to be regretted, that his declining health for many years past, and the increased difficulties of his other occupations, prevented their completion. As a man, his conduct and feelings were regulated by the most rigid moral principle; his integrity was never questioned or impeached; and by those who knew him intimately, his memory will long be cherished and revered.

M.

March 28, at his father's house at *Brentford*, in his 25th year, Mr. **SILVANUS RONALDS**, late Chymical Operator to the Apothecaries' Company.

— 29, Mr. **JAMES RAIT**, who for more than forty years was a preacher and advocate of the glorious doctrine of Universal salvation to the fallen race of man; an exemplary instance of disinterestedness in giving his rare talents gratis, in many places, and of late years to an admiring congregation, assembling at

\* For an account of this work, an 8vo. volume, published in 1806, see *Mon. Repos.* II. 156 and 274; and also 361 and 465.

the Philadelphian Chapel, Windmill Street, near Finsbury Square. An acute observer of the different tenets taught by religious professors, he was never known to be severe against any, his main object being to shew the intrinsic value of truth, when contrasted with error, under whatsoever disguise it might appear: and to this end he had acquired a knowledge of the languages in which the Sacred Scriptures were first published to mankind. Without possessing the advantage of a college education, without passing the ordeal of examination by legal authority, yet he was ever ready to enter the lists of inquiry with the most learned of the age in which he lived: his knowledge of these languages enabled him to trace the true signification of various parts of Sacred Scripture to their source, and thereby he often discovered that the translators had not given the best interpretation, which might have been given, to the primitive sense of the passage, the want of which knowledge stands as a hindrance to the union of mankind in one common faith. The congregation, who have long enjoyed the satisfaction of his pastoral teaching, have to lament that but little is left upon record of his writings; the readiness with which he was at all times gifted to proclaim the unceasing mercies of heaven, and the avocations of life which occupied his mind, alike diverted his attention from that point. In the hearts of his hearers is inscribed, in characters not easily to be effaced, the remembrance of his glowing zeal for the good of mankind, and for the honour of his sovereign Lord; these are now the consolations they have left to support them under that privation which the hand of Providence has visited upon them. His remains were interred in Tyndal's Burying Ground, City Road, on Tuesday the 6th of April, in presence of many of his late hearers, who testified their loss in tears of unfeigned sorrow.

R.

[Mr. Rait was a man of a catholic spirit, and set the interests of truth above those of a party. Though he differed in many points from the Unitarians, he was led by his love of justice to expose a malignant falsehood, which was told with a view to blacken them by a person of the name of Sharp, in the pulpit of Zion Chapel. See the *Christian Reformer*, IV. 92—94, and also 140—143, where there are three letters of Mr. Rait's to the reverend gentleman, and one of his, which is a singular and ludicrous specimen of the airs and the arts assumed by his fraternity,

Superciliosum, incurvicervicum pecus,  
Quique ab aliis habitu et cultu dis-  
sentiant,

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Tristesque vultu vendunt sanctimonias:  
Censuram sibi quandam, et tyrannidem  
occupant,  
Pavidamque plebem territant minaciis.  
Ed.]

Lately, at Paris, aged 65, the *Chevalier MILLIN*, long known and respected as the Editor of the *Magazin Encyclopédique*, and celebrated as the author of many learned works on archæology and French antiquities. In this line, he was one of the most illustrious men of the Revolution; and, since the forced Restoration of the Bourbons, he lived in comparative retirement.

The celebrated DANIEL ENCONTRE, President of the Protestant Faculty of Theology at Montauban, terminated his laborious and useful career at Montpellier, on the 16th September, in the 56th year of his age. This great loss, which the friends of religion most deeply deplore, and which has filled the Protestant Church with mourning, has occasioned a vacancy in the faculty which it will be difficult to supply. The modest and unambitious character of this extraordinary man, prevented him from establishing himself at Paris, where his fine genius and his vast attainments would necessarily have placed him in the first rank among the scientific and learned men who honour the Institute of France; but those who have appreciated his talents and acquirements will nevertheless pay a just and honourable tribute to his memory. Distinguished by a firm and enlightened attachment to the doctrines of the gospel, by a fervent piety and exemplary deportment, he could not fail to maintain an ascendancy over his students, and within the sphere of his exertions; while his noble disinterestedness and his amiable temper conciliated universal confidence and esteem. He was the first to calculate the probability of his approaching dissolution; and having set his house in order, he determined to proceed to Montpellier, at the commencement of the vacation, that his ashes might be united with those of a beloved and only daughter, whom he had suddenly lost at the age of 18. She had been his companion, his friend, and the assistant of his labours, and he never fully recovered the shock which his gentle nature received by this afflictive bereavement. It required nine days to perform this last and distressing journey from Montauban to Montpellier, and in spite of the tenderest attentions from his excellent wife, and his only son, such was his extreme exhaustion, that they feared each night would be his last; but his unabated calmness and confidence sustained their spirits. The God whom he had so faithfully and zealously served,

condescended to meet his last wish, and permitted him to arrive at Montpellier, to close his eyes among his particular friends, and in the bosom of his family. Above all, the consolations of the gospel supported his soul, and gave a beauty and dignity to a death most sincerely and profoundly lamented. His friend M. Lissignol, one of the pastors of Montpellier, delivered an impressive discourse over his grave. Dr. Encontre has left only one son, but he is in every respect worthy of such a parent; and only the day after his father's death, he received notice of his appointment as Professor of Greek in the Faculty from which his father had been removed.

The Spaniard who travelled in the Mahometan countries, under the name of ALI BEY, died lately, not far from Damascus, whilst on a journey with a caravan to Mecca, in the character of a pilgrim. His effects, including his manuscripts, were seized by the Pacha, by virtue of his title to inherit the property of pilgrims dying within his jurisdiction.

REV. CHRISTOPHER BURCHARDT, a Swiss clergyman. A letter from Dr. Naudi, in Malta, has been received by the Bible Society, mentioning the death of this valuable

and useful man. After his persevering travels for the distribution of the Holy Scriptures in Egypt, Palestine and Syria, he had scarcely arrived at Aleppo, when a fatal fever, then raging in the neighbourhood, put an end to his most valuable life. He left Malta in a Greek vessel, with six large cases of Bibles and Testaments in various languages, without any of those fears which had deterred others, and courageously distributed them in Alexandria, where he openly conversed with peasants, strangers and merchants, and where so many seamen applied to him, that he said, "the Greek Testaments he had dispersed would only be like so many drops thrown into the sea;" so great was the demand for the word of God. He thence departed for Grand Cairo, where Jews, Turks, Syrians, Copts, Christians and Pagans, visited him; and where he could have dispersed a far greater number of copies, if he had possessed them. From Cairo he went to Jerusalem, where he visited all the convents and public places, and furnished them every where with the word of God. Leaving Jerusalem, going by Syria, and visiting the places on his road, he came to the great commercial city of Aleppo, in the neighbourhood of which the fever attacked him and closed his life and labours.

## INTELLIGENCE.

### DOMESTIC. RELIGIOUS.

#### *Manchester Quarterly Meeting of Presbyterian Ministers.*

ON the 9th inst. was held at Stand, near this town, the Quarterly Meeting of Ministers, denominated Presbyterian, a little out of the regular course, on occasion of opening the new Unitarian Chapel in that place, which the congregation have erected with laudable zeal and liberality at their own expense. The Rev. John Smethurst introduced the service, and the Rev. J. G. Robberds preached the sermon from 2 Cor. ii. 17. The meeting must have been highly gratifying to the members of the Congregation, as well as to the numerous friends who attended from a distance.

The Chapel is a neat and substantial building, capable of conveniently seating about four hundred hearers. It was quite filled on the occasion. The ministers and their friends, after the service, dined together at an inn in the neighbourhood, to the number of nearly fifty, and spent the afternoon in a manner highly gratifying to their feelings, and, it is hoped, improving to their Christian zeal and efforts. The health of Mr. Dean and the members of his congregation, and thanks to the

two gentlemen who officiated in the morning, were proposed in such a manner as clearly evinced the high sense which the Meeting entertained of their claims to their approbation and thanks. In the interval of pulling down the old chapel and building the new one, divine service was performed once every Lord's day in the Stand free-school, by the kind permission of the Rev. R. Smethurst; and it was stated, as an act of Christian liberality worthy to be recorded, and indicative of the increasing candour of the age, that the use of the New Jerusalem Chapel, in the neighbourhood, was spontaneously offered to our friends until their own should be finished. Of this offer, though circumstances rendered the acceptance unnecessary, yet they retain a due sense of the Christian spirit and unsolicited kindness of their brethren of the New Jerusalem Church.

The grateful and useful impressions made this day on the minds of many who attended will not soon be obliterated. May our Unitarian brethren ever feel the full force of every motive still further to advocate and promote the cause of Christian truth and morality.

Manchester, April 12, 1819. W. J.



*Southern Unitarian Fund Society  
Anniversary.*

ON Wednesday the 7th of April, the Southern Unitarian Fund Society held its Fourth Annual Meeting at Portsmouth. The morning service was introduced by the Rev. William Stevens, of Newport, in the Isle of Wight; the Rev. William Hughes, of Youngwoods, in the Isle of Wight, delivered the prayer; and the Rev. Abraham Bennett, of Poole, preached on "Love to Christ upon Unitarian Principles," from 1 Thess. v. 28. A very respectable congregation attended this service, at the General Baptist Chapel. In the evening, Mr. Bennett conducted the devotional part of the service; and the Rev. John Fullagar, of Chichester, preached on "Protestant Aberrations from Christian Simplicity," from John viii. 40—"This did not Abraham," to a full audience, at the Unitarian Chapel, in the High Street.

A large company dined together at the Fountain Inn; among whom were several gentlemen who frequently attend the Evening Lectures of the High-Street Chapel, though not professed Unitarians. The numbers who attend on these occasions, have gradually increased. At the last anniversary the numbers exceeded the year preceding; and this year they have as much exceeded the last: a manifest proof of the attention which has been excited, and of the interest which is taken in the cause of Unitarianism, in these towns. Another, and a strong proof is, the full and increasing attendance on the fortnightly lectures at Portsea; which are supported by this society. Mr. Bennett also preached the Thursday evening lecture, to a large and attentive congregation, on "The Silence of the Scriptures on what are termed Orthodox Doctrines, especially in those Discourses and Conversations of our Lord and his Apostles, which directly led to their being mentioned, had they been known." On Friday evening, (the 9th,) Mr. Hughes closed the lectures for the season with the concluding discourse of a series, which he has, in the course of the winter, been delivering on the Athanasian Creed, and in which he contrasted the mild and benevolent spirit which prevailed during the time the church was Unitarian, with the very different effect produced by the Athanasian heresy. Though the discourse occupied one hour and twenty minutes, the attention of an overflowing audience was rivetted to the last moment. And yet this kind of preaching, the popular mode of promulgating Unitarianism, adopted by the fortnightly lecturers at Portsea, is said to be productive of no good: it were much to be wished that some of those friends who think it expedient to withhold Unitarian doctrines from that class of society, to whom the gospel was first

preached by its Founder, had attended the three evening services of the last week, and they would have seen more than half of numerous congregations, consisting of persons of this description. Among them we find a genuine spirit of inquiry, a real wish to become acquainted with Unitarian doctrines, and a strong desire to read Unitarian books; for which purpose they are, month after month, entering themselves as members of the respective congregational libraries. Some of our much-valued friends, who class themselves with what are termed the "Old Unitarians," have asked, "Where is the good effect you have produced?" imagining, like Nathanael of old, that no good thing can come out of Nazareth. The society, following the example of Philip, invites them to "come and see."

The society regrets the loss of some of its distant members this year; but it announces with great satisfaction the accession of some new members in Portsmouth, and who are neither Dissenters nor Unitarians; but only occasional attendants on Unitarian worship. It laments, also, that it does not possess the pecuniary means of extending its exertions to the neighbouring towns and villages. It looks forward with hope, that at some future time it may be enabled to accomplish this most desirable object.

The Universalists having been under the necessity of disposing of their chapel, in the suburbs of Portsea, is a serious loss to the society, as one of the fortnightly lectures was delivered there, and generally to full audiences. Mr. Neave, the present proprietor and minister, when application was made to him for permission to continue the lectures in that chapel, politely declined; adding, that as he considered our views of Christianity to be destructive, he could not in conscience permit us to promulgate them within its walls. Mr. Kingsford, the minister and proprietor of the General Baptist Chapel, in an adjoining street, could not allow the society the use of his chapel, on account of the feelings which even the proposal would excite among his hearers. Application was also made to Mr. Anderson, the sole proprietor and minister of Messiah Chapel, in the same neighbourhood, and who rejects the deity of the Holy Ghost; but he would not even listen to the proposal. Another chapel was applied for, which had been in the occupation of Mr. Neave, but is now rented by a secession from the Wesleyan Methodists: the leader of these seceders, in reply to the application, said, that he had consulted with his friends, and was sorry he could not prevail on them to admit us to a joint use of the chapel with them.

S—y.

*Portsmouth, April 16, 1819.*

*Gainsborough Unitarian Association.*

THE third Half-yearly Meeting was held at Thorne, March the 25th. The attendance of ministers and others from a distance was respectable, and the congregations more numerous than has been known since the opening of the chapel in 1816. Mr. Piper, of Norton, preached in the morning, from 1 Cor. xvi. 9, "A great and effectual door is opened unto me, and there are many adversaries." In an ingenious and elegant discourse, the preacher drew a parallel between the circumstances of Paul preaching at Ephesus, and those of modern Unitarians, contending, like him, for the *Unity of God*, the *spirituality of his worship*, and the *benevolence of his character*, in opposition to the worldly interests of those whom they endeavour to enlighten and reform. At the meeting for business it was announced, that 120 persons had become members of the association; and it was resolved, that the next meeting be held at Hull, and that Mr. Hutton be requested to preach. Thirty-two gentlemen dined together, and amongst the usual sentiments given from the chair, the success of our Unitarian brethren in the neighbourhood of Madras was not forgotten. Mr. Little, of Gainsborough, preached in the evening from John xvii. 21, &c. on Christian Union, shewing the manner in which Christians might be *one* in the worship of God, the profession of the gospel, and the adoption of active means for promoting the cause of truth, and reprobating with indignation the imposition of creeds to produce unity of faith.

G. K.

*Protest against the Marriage Ceremony.*

No. 18, Adam Street, Adelphi.

SIR,

OBSERVING in the Repository that the Unitarian body are preparing a petition to the Legislature upon the Marriage Ceremony, I enclose for insertion in that publication, the following proceedings in relation to that ceremony.

H. BRADSHAW FEARON.

*Married,*

On Friday, the 12th inst., at Westham, Essex, by Mr. Jones, Rector of the parish, Mr. Henry Bradshaw Fearon, of London, to Miss Thompson, daughter of S. Thompson, Esq. of Plaistow, Essex, when the following Protest against the Marriage Ceremony was delivered (previous to its performance) into the hands of the minister, by Mr. Fearon:

*Protest,*

To Mr. Jones, (of the Parish of Westham, Essex,) usually entitled the Reverend Mr. Jones:

The undersigned being Protestant Dissenters, present to you the following Protest against the Marriage Ceremony as at present performed, and to which, according to the laws of England, they are *compelled* to subscribe.

They disclaim all intention of acting disrespectfully, either to the Legislature or to its Civil Officer, before whom they stand; they lament that they are placed in a situation so unnatural as that even forbearance towards what they esteem an established error would be a formal recantation of opinions which they received on conviction, and which they can only renounce on similar grounds. Against the Marriage Ceremony they most solemnly protest,

Because it makes marriage a religious instead of a civil act:

Because parts of the ceremony are highly indelicate, and must, to every correctly-constituted mind, be extremely offensive:

Because the man is required to worship the woman, though the Founder of Christianity has declared, that God is the only object for the Christian to worship:

Because it requires the recognition of the doctrine of the Trinity, than which nothing can be more oppressive to those who disbelieve conscientiously, and after patient investigation, that doctrine, conceiving that the whole of revelation fully sanctions their joining the Apostle Paul in declaring that, "to us there is but One God, and one Mediator between God and men, the man Christ Jesus:"

Because as Christians and Protestant Dissenters, it is impossible that they can sanction the interference of any human institution with matters which concern their faith and consciences:

Because as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person in "holy orders, or pretended holy orders," is painful and humiliating to their feelings:

Because as warm and firm believers in the truth of Christianity, they disbelieve and abominate the doctrine of the Trinity, in the name of which the Marriage Ceremony is performed: and

Because as servants of Jesus, they worship the One living and true God, his God and their God, his Father and their Father.

Signed, HENRY B. FEARON,  
JOHANNA THOMPSON,  
Members of the Church of God, meeting at the Crescent, Jewin Street, London.

March 12, 1819.

The parts of the ceremony omitted by the minister upon this occasion, were the chief of the introduction, which is peculiarly indelicate:

The placing the ring on the Bible:

The kneeling at the altar, and the whole of the blessings and prayers of the priest after the words, "I pronounce them to be man and wife in the name of the Father, the Son, and the Holy Ghost."

### Fellowship Funds.

**Dudley, Worcestershire.** Established Sunday, Feb. 21, 1819, after a sermon from Rev. J. H. Bransby, recommending the measure. Title, "Dudley Christian Fellowship Fund." Object, "to present occasional contributions to Unitarian meeting-houses about to be erected or repaired; to afford assistance to academical institutions in which no restraints are laid upon free inquiry; and to promote generally the diffusion of Christian truth." Treasurer, Mr. James Whetstone; Secretary, Rev. J. H. Bransby.

**Chichester.** Established Sunday, April 2, 1819. Rev. John Fullagar, minister.

### Appointments and Removals of Ministers.

WE hear that at the request of a great number of gentlemen, members of both the Unitarian congregations of *Birmingham*, the Rev. STEPHEN WEAVER BROWNE, A. B. formerly of Pembroke Hall, Cambridge, has undertaken to preach a Sunday Evening Lecture, in the Old Meeting-house, in that town, to commence on Sunday, the 2nd of May.

The Rev. T. C. HOLLAND has accepted an invitation from the Unitarian congregation, *Edinburgh*, where he has been since Christmas last. He has delivered a series of evening lectures on the evidences of Unitarianism, which have been well attended. The congregation eagerly look forward to the time when they shall be able to procure a more commodious place of worship, for providing which they have a constantly-accumulating fund.

The Rev. W. JEVONS, of Altringham, Cheshire, has accepted an invitation from the congregation of the Old Meeting-house, *Walthamstow*, and enters upon his new office the present month.

THE *North-eastern Unitarian Association* will be held in *Lynn*, Norfolk, on the 22nd and 23d days of June next, when the following ministers are expected to preach: the Rev. James Hawkes, 22nd, in the evening; the Rev. W. J. Fox, twice, the 23d.

### MISCELLANEOUS.

**Royal Births.** Her Royal Highness the Duchess of Cambridge was safely delivered of a male child, in the city of Hanover, March 26, 1819. And in the same city,

on the next day, March 27, Her Royal Highness the Duchess of Clarence was delivered of a daughter, who lived but a few hours.

**Anti-Catholic Proceedings.**—The clergy of London and of several other dioceses, the synod of Glasgow, and a few civil corporations, have followed the example of Oxford in petitioning parliament against the *Catholic Claims*. The Baptist Dissenters also have in their last magazine (for April) declared themselves strongly on the side of intolerance. (See the current Number of *The Christian Reformer*.) This ill comports with the boast which they sometimes make of having been always foremost in the cause of religious liberty. One of the ministers of the Tabernacle also, Mr. John Hyatt, has warned the crowd in that place of the danger of their being burned in Smithfield, and exhorted them to sign petitions against the Catholics with *both hands*: this is the more extraordinary, as the senior minister of the chapel, Mr. Wilks, has, we believe, from the same pulpit, pleaded the right of the Catholics to full religious liberty. A long string of wordy resolutions against the Catholics has been published by a knot of people calling itself "The Protestant Union:" how many, and who the members are, we know not; only the name of the chairman is given, *Stephen Cattley*, who, we are bound to believe, is some deep theologian. One of the Resolutions is, in fact, a lamentation "that the Prince Regent is at present embarrassed with some counsellors, whose declared opinions encourage the claims of the Roman Catholics, keep alive their discontent, &c." But the most extraordinary proceedings are those adopted at a public meeting at *Exeter*, where, on the motion of the Rev. Prebendary Dennis, it was agreed, in the said Prebendary's phrase, to "rap the knuckles" of the administration for having at the close of the last parliament "smuggled up" an Act to extend the liberties of the Roman Catholics, and also to petition the Convocation, who, said the Prebendary, "have undoubtedly the power of a negative on the measure." Our readers need not to be told that the Convocation has no existence, that it assembles, indeed, pro forma, whenever parliament is called together after a dissolution, (and we believe a prorogation,) but that it cannot and dares not act. The *Times* newspaper suggests that Mr. Prebendary Dennis is in a state of mind which requires his friends to look after him; however this may be, it appears to us that he and his followers have put themselves in the power of the Attorney-General. A more flagrant defiance of the legislature than this was never contemplated by Cobbett's "Blanketeers." We insert as a curiosity, a copy of Mr. Pre-



bendary Dennis's petition to the Convocation, agreed to by the Exonians:

"To his Grace the most Reverend Charles, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan; to the Right Reverend the Bishops; and to the Reverend the Clergy of the Province of Canterbury, in Convocation assembled.

"The humble Petition of, &c.

"Humbly sheweth,—That your petitioners are apprehensive that the most alarming danger will unavoidably result to the Church from the admission of Roman Catholics, who recognize spiritual submission to a foreign power, into the possession of secular authority, whether by taking a share in the legislative assembly, or in any other branch of the national councils, in the administration of justice and construction of the laws, or in the higher branches of military and naval commissions.

"That they feel that the most serious objections may be urged against the proposed exercise of a veto, in the appointment of Romish bishops on the part of the sovereign of a Protestant country, inasmuch as the authoritative appointment of a second independent bishop in a diocese, where one is already regularly constituted, is a destruction of the unity of the Christian Church, and a subversion of its legitimate constitution, and changes the hitherto 'Defender of the Faith' into the author and prime mover of schism.

"That, for the foregoing reasons, your petitioners humbly implore that, in the event of the proposed concessions being acceded to by both Houses of Parliament, your sacred Synod, in the capacity of one of the three estates of the realm, will be pleased, by a regular synodical act, to protest against the constitutional authority of any such parliamentary statute being strictly *in re ecclesiastica*, which may be passed without your previous consent and concurrence; and that you will, likewise, as constituting the Church of England, by representation, be pleased to address his Royal Highness the Prince Regent, in the name and on the behalf of the clergy of England, for the purpose of respectfully dissuading his Royal Highness from granting the royal assent, in the name and on the behalf of his Majesty our most gracious Sovereign, to any bill which militates in the smallest degree against the spirit of the Coronation Oath, the Bill of Rights, Magna-Charta, and the Act of Settlement; of all and every of which securities of the national church we humbly submit that the proposed concessions will amount to a decided violation, either by its immediate or indirect operation.

"And your petitioners will ever pray, &c."

*Emigration.*—Almost all the letters from the outports describe the melancholy scene of the departure of emigrants for America, chiefly the United States. In some districts the emigration is so excessive, that a stranger to Great Britain would imagine its inhabitants were fleeing from the plague. Hundreds of these fugitives are said to be at Havre, waiting for a passage across the Atlantic, which they obtain at an easier rate from a French port. Upwards of 1000 are computed to have sailed already this season from Plymouth; and last year it is stated that 11,000 departed from Belfast. We call this a *melancholy* scene, because the majority of the emigrants must endure great miseries in a foreign land, but particularly because extreme must have been the wretchedness that has driven them from the land of their fathers. Whose heart, indeed, does not ache at the comparison of Great Britain thirty years ago and now, when the consequences of an unjust and profligate system of public policy are, that the population of the country can no longer subsist at home, but must wander by thousands to seek their bread in distant realms!

*Parish Clerks' Bill.*—The Parish Clerks of London, an incorporated company, are imitating the "Fire-Act Clergy," and applying to parliament for an increase of their powers and emoluments. Their object seems to be to bring fifteen new parishes adjacent to the bills of mortality, under their jurisdiction; to compel returns of burials to them from all burial grounds, under heavy penalties; to make new appointments and regulations with regard to searchers, which will be burdensome to the parishes; and to exact salaries from the parochial rates. Many of the parishes have commenced an active opposition to the bill, as have also the several bodies of Dissenters. Much praise is due to Mr. Wilks for summoning public attention to the project; though the worshipful company characterize the St. Luke's resolutions, which appeared with his signature, as a "bombast advertisement." They say in vindication of themselves, that "they are stimulated by the high authorities to bring this bill;" and moreover declare, for the satisfaction of the public, that "they have always moved in life as a subordinate society," that they are "bound in duty to support the characters of just and honest men," and that, "when required," they are "*doing their diligence*." In the present instance, we suspect, they will soon be convinced that they have been *overdoing*.

THE *Provisional Committee for Encouragement of Industry, and Reduction of Poor's Rates*, report that the following facts are most fully ascertained:

First,—That an eminent mean of improving the condition of the labouring class, and diminishing pauperism, would be to afford labouring poor small portions of land on easy terms.

Secondly,—That this practice promotes industry, furnishes employment to the rising race, prevents a dependence on parish aid, is most favourable to morality, and prevents lesser offences, tending to greater crimes.

Thirdly,—That it has in some districts operated to the keeping down, in others almost to the utter extinction, of Poor's Rates.

It will allow itself only to express the most firm conviction that the measure above recommended will benefit every rank, encourage trade, strengthen most eminently the bonds of civil society, and greatly contribute to the security, prosperity and happiness of the empire.

For the Provisional Committee,  
BENJAMIN WILLS, Sec.  
*King's Head Tavern, Poultry,*  
13th March, 1819.

THE question of the right to use *Patent Coffins* is now pending before the Ecclesiastical Court, Doctors' Commons; the Rector of St. Andrew's, Holborn, being cited thither for refusing to bury a corpse in one of them. The Bishop of London had been applied to, but had declined interposing his authority. The objection seems to be, that these coffins are of wrought iron, and therefore *less liable to decay* than coffins of wood or lead; though we apprehend that there must be some further reason, and probably of a *religious* kind, for refusing their admission into *consecrated* ground. The resurrection-men might consistently enough quarrel with them; for when once closed, they cannot (as we understand) be opened even by the maker. Mr. E. L. Bridgman, of Goswell-Street Road, is the patentee. His coffins are sold at 3*l.* 10*s.* each. The clergyman has entered his appearance, and the case will be decided in the course of the ensuing term.

*Population of the Globe.*—The table of population and territory of the present civilized world, as lately exhibited, gives to *China* 200,000,000 of souls, and 1,200,000 square miles of territory; to *Great Britain* 20,000,000 of population, and 100,000 square miles; and to the *United States* 10,000,000 of people, and 2,500,000 miles; and the total of the whole world is, of population 435,800,000, and of territory 9,687,000 square miles; so that the United States have the largest home territory of all the nations except Russia. China is not included in this, because it contains many parts barbarous. Britain possesses 150,000,000 of subjects in her colonial empire, and possesses a dominion equal to

nearly one-fifth of the whole surface of the globe.

THE following paragraph appeared as an advertisement, in the *Times* newspaper of the 15th instant:—"The public days at LAMBETH PALACE for this season will commence on Saturday, the 24th instant: dinner at half-past six precisely." It is an apostolic canon, that a *bishop* should be "given to hospitality;" perhaps it is necessary that an *archbishop* should advertize his hospitality.

#### PARLIAMENTARY.

*House of Commons.* April 22. Sir JOHN NEWPORT moved an address to the Prince Regent for an inquiry into the state of the *Established Church of Ireland*. He stated various instances of neglect and abuse, arising from non-residence, dilapidations and the consolidation of livings. In some parts of Ireland, said he, ten or eleven vicarages had been formed into one. Many parishes were never visited by the clergy, except for the purpose of collecting the tithes.—Mr. WILBERFORCE said that the strict performance of their duty on the part of the clergy ought to be as attentively watched and as rigidly enforced, as that of the highest civil or military officers, and even more so, as to the former was committed the more important duty of the care of souls.—Mr. C. GRANT and Mr. L. FOSTER expressed their warm concurrence in the motion, which was put and carried.

Before the Easter recess, a motion was made in the House of Commons by Mr. BENNET, and seconded by Mr. WILBERFORCE, for stopping the sailing of a convict ship laden with females for *New South Wales*, but negatived without a division.

*House of Lords.* Monday, April 26. The Marquis of LANSDOWN presented a petition from the *Unitarians* in Liverpool, for relief from the Marriage Laws.

The *Fire-Act Clergy* Bill has obtained a second reading in the House of Commons, and, as far as we can gather from the Debates, the temper of the House is in favour of the measure.

A Committee of the House of Commons is appointed on the motion of Sir J. NEWPORT, seconded by Mr. C. GRANT, to inquire into the means of providing some remedy or mitigation for the state of *disease* in *Ireland*. Within fifteen months, no fewer than 43,000 patients had been admitted into the fever hospitals of Dublin, Cork, Limerick and Waterford. The disease is attributed to want of food and fuel.

Bills are before the House of Commons, brought in by Mr. STURGES BOURNE, for amending the *Poor Laws*. It is proposed that three years' residence in a parish shall give a settlement; in the case of domestic servants, residence with their masters days. Two justices to determine disputes. To prevent misapplication of Poor Rates to the payment of wages, relief not to be given to paupers on account of children, but the children above two to be taken and set to work, and supported by the parish.

A Bill of Mr. BRAND'S is before the House of Commons for amending the *Game Laws*: this repeals former acts with regard to qualification, buying and selling game, &c., declares game the property of the possessor of the land, allows the lessor of the land to reserve the property, and gives a right to persons entitled by possession of land or by reservation, &c., to authorize any person to kill the game; but no person to destroy game by snare or net.

An official return, printed by order of the House of Commons, presents in one view an accurate representation of the *State of Crimes* made capital by the law, in the several years, from the year 1805 to the year 1818 inclusive. From this it appears, that the total number of persons convicted of burglary in the interval, was 1,874, of whom 199 were executed; of larceny in dwelling-houses to the value of forty shillings, 1,119, of whom 17 were executed; of forgery, 501, of whom 207 were executed; horse-stealing, 852, of whom 35 were executed; house-breaking in the daytime, and larceny, 761, of whom 17 were executed; of murder, 229, of whom 202 were executed; robbery on the person, the highway and other places, 848, of whom 118 were executed; sheep-stealing, 896, of whom 43 were executed; making, with various other offences of a capital nature within said interval, a gross total of, convicted, 8,430, of whom 1,035 were executed.

#### LITERARY.

LORD JOHN RUSSELL has lately published *A Letter to Lord Holland on Foreign Politics*, in which he maintains the old Whig notions of the balance of power, and accuses Lord Castlereagh of having entered into engagements that are in themselves nugatory or fatal to the liberty, independence and peace of the European States. He considers that the treaties of Vienna and Aix-la-Chapelle, afford no security against war, and predicts that the next war will be completely revolutionary. The title of his pamphlet might have been (in the words with which it concludes,) *Meetings of Sovereigns and Auctions of*

*Subjects*. The pamphlet does not display great talent, but it is written with some smartness. It consists of less than 50 pages, but the bookseller (Ridgway) has thought it decorous to put upon it the price of half-a crown. If it were written to be read, this effectually defeats the author's design. His lordship has in the press, a work of more consequence, "*The Life of William, Lord Russell, with some Account of the Times in which he lived.*" We look to this publication with some eagerness: it will probably contain explanations, supplied by papers in the possession of the Bedford family, of some parts of the conduct of the patriots in the reign of Charles II. that are little understood.

*A History of England from the First Invasion by the Romans to the Accession of Henry VIII.*, is announced for publication in May, in 2 vols. 4to., by the Rev. JOHN LINGARD, author of the "*Antiquities of the Anglo-Saxon Church.*" This gentleman is a respectable and learned Roman Catholic priest, who, in 1815, published some acute *Strictures on Dr.* (now Bishop) *Marsh's "Comparative View of the Churches of England and Rome."* He has compiled the History, he says, without any reference to modern historians. "The author religiously confined his researches to the original, and whenever it was possible, to contemporary writers." This must be allowed to be a great recommendation of his work; it remains to be seen whether, in thus guarding himself against modern prejudices, he has been equally watchful against those more ancient ones to which his profession seems peculiarly liable.

A new version of some of the Epistles of St. Paul and of the Epistle of St. James, is about to be submitted to the Public in a cheap and unostentatious form. The translator has had Campbell in view as to the arrangement and manner of the work, and much care and pains have been bestowed to exhibit the sense of the Apostles, faithfully, clearly, and according to the present idiom of our language.

Under the patronage of his Royal Highness the Prince Regent, Mr. BELLAMY is proceeding with his "*New Translation of the Bible.*" Part II., containing the Books of Exodus, Leviticus and part of Numbers, has just appeared. The author seems not daunted by the *Quarterly Review*, to which he has published a Reply. It is said that the attempt in that ministerial journal to dictate to the literary taste of the personage above-named, only produced an order for an additional number of copies to Carlton House.



Rodwell and Martin announce that they have in the press a new edition of the late Bishop Law's "Considerations on the Theory of Religion," with a *Life* of the author, by the present Bishop of Chester, his son. We are curious to see how the orthodox living bishop will speak of the deceased heretical bishop. No alteration will, we trust, be made in the "Considerations," as they were published for the last time by the venerable author, "purged (as he says,) of some ancient prejudices

relative to pre-existence, &c." [See Mon. Repos. XI. 666—668.]

## NOTICE.

THE Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will take place at half-past ten, for eleven, precisely, on Saturday, May 15, at the Albion Tavern, Aldersgate Street, when some distinguished friend to religious freedom will preside.

## FOREIGN. FRANCE.

*State of the Population of Paris for 1817.*

## BIRTHS.

At Home	{	legitimate	{	Boys, 7,395	{	14,423
		illegitimate		Girls, 7,028		
	{		{	Boys, 2,216	{	4,429
				Girls, 2,213		
At the Hospitals	{	legitimate	{	Boys, 148	{	289
		illegitimate		Girls, 141		
	{		{	Boys, 2,360	{	4,618
				Girls, 2,258		
	{	Total of Births	{	Boys, 12,119	{	23,759
				Girls, 11,640		
Natural Children	{	acknowledged	{	Boys, 1,073	{	9,047
		abandoned		Girls, 1,037		
	{		{	Boys, 3,503	{	
				Girls, 3,434		

## DEATHS.

At Home,	{	Males, 5,805	{	21,124
	{	Females, 6,379		
At the Hospitals,	{	Males, 3,911		
	{	Females, 4,072		
French Military,	-	602	{	
In the Prisons,	-	83		
Deposited at the Morgue *	-	272	{	

## MARRIAGES.

Bachelors and Maids,	5,171	{	6,382
Bachelors and Widows,	355		
Widowers and Maids,	605		
Widowers and Widows,	251		

These tables are from the *Annales de Chimie*, and were furnished by the Prefect of the Department at the Bureau des Longitudes. They differ from those published in the *Journal de Pharmacie*, the number of deaths there given surpassing the number here by 262.

The number of deaths from the *Small-pox* were, in 1817, 740, according to the *Annales de Chimie*, and in which the ages are enumerated; but the *Journal de Pharmacie* gives the number at 486.

The number of ascertained suicides, in 1817, was 197; and of the 272 deposited

at the Morgue, probably one half may be added to these.

\* A receiving-house at Paris for dead bodies, found in the water and elsewhere. Here they are exposed to be owned. See an account of this useful but melancholy establishment in *L'Hermitte de la Chaussée d'Antin*. Tom. V. p. 77, &c., a work in the manner of the Spectator, written in a very pleasing style, and exhibiting a picture of French manners and customs in the present day.

## UNITED STATES OF AMERICA.

A Committee appointed by the Senate to inquire into the *Seminole War*, in other words, into the conduct of *General Jackson*, has made its report, which is now before the world, and which has obtained universal praise in this country, for the simplicity of its style, the clearness of its statements, its superiority to national prejudice and vain-glory, its humane spirit, and its strict regard to the foundations of American freedom. What will be the ultimate decision of the Senate is doubtful; but it is undeniable that *General Jackson* has violated equally the laws of nations and the constitution of the United States.

On the invasion of Florida, the Committee reports in the following paragraphs, in the first of which the unjustifiableness of the measure is, the reader will perceive, strongly expressed by a comparison of it to our memorable predatory attack upon Copenhagen; a proceeding which is now matter of history, and which we always foresaw would be ranked amongst the deeds of guilty violence. [Mon. Repos. III. 108, 109.]

“But the weakness of the Spanish authorities is urged in justification of this outrage upon our constitution; and is the weakness of an independent power to disparage their neutral rights, or furnish pretences for a powerful neighbour to weaken them further by hostile aggression? And is it thus we are to be furnished by an American officer with a justification for the dismemberment of Poland, *the capture of the Danish fleet by Great Britain*, and the subjugation of Europe by Buonaparte; and shall the United States be called upon to imitate the example, or silently acquiesce, and thereby subscribe to doctrines, and approve measures, that are in direct opposition to the repeated and invariable declarations of the government, given to this nation and the world, through the official medium of presidential messages, and the correspondence of all her public ministers, and sanctioned by all her public laws on the subject of neutral rights? Will it not be said that we have changed our national policy? Shall we not be addressed in the following language, by the nations of Europe?

“‘The time was when the United States were also weak; she had no navy, she had no army. In those days she was a strong advocate for neutral rights, anxious that free ships should make free goods; that the neutral flag of the Republic should protect all sailing under it, ever protesting against and complaining of the violation of her neutral rights by the belligerents of Europe; but these times have passed away, the nation has tried her strength in battle, and found herself quite equal to the struggle; she has had time to strengthen her

army, and increase her navy; her former weakness forgotten, her former precepts abandoned, and feeling power, and forgetting right, she walks over a prostrate constitution, to conquer and subdue a miserable and feeble, though neutral, colony, whose very weakness (pleaded in excuse for the aggression) should have rather constituted an appeal to a generous people for protection.’

“In this unfavourable light, the Committee have too much reason to fear, will the civilized world view this transaction; and if sanctioned by the nation, they regret to say there will be too much reason thus to consider it.”

We stated the case (p. 210) of the two Englishmen put to death by *General Jackson*. They were tried by courts martial; but it appears from the report of this Committee of the Senate, that the courts were illegal, the officers composing them being unconstitutionally appointed by an arbitrary act of the general's. *Arbuthnot* was sentenced to be hanged; *Ambrister* to be whipped and confined. The general hanged them both! The Committee says,

“In reviewing the execution of *Arbuthnot* and *Ambrister*, your committee cannot but consider it as an unnecessary act of severity on the part of the Commanding General, and a departure from that mild and humane system towards prisoners, which, in all our conflicts with savage or civilized nations, has heretofore been considered, not only honourable to the national character, but conformable to the dictates of sound policy. These prisoners were subjects of Great Britain, with whom the United States are at peace. Having left their country, and united their fates with savages, with whom the United States were at war, they forfeited their claim to the protection of their own government, and subjected themselves to the same treatment, which might, according to the practice and principles of the American government, be extended towards those with whom they were associated. No process or reasoning can degrade them below the savages with whom they were connected. As prisoners of war, they were entitled to claim from the American government, that protection which the most savage of our foes have uniformly experienced, when disarmed and in our power. Humanity shudders at the idea of a cold-blooded execution of prisoners disarmed, and in the power of the conqueror. And although savages, who respect no laws, may, according to the strict principles of the law of nations, have their own system of cruelty inflicted on them, by way of retaliation, it is believed that such a system would degrade and debase the civilized nation who could resort to it, and is not

only repugnant to the mild principles of the Christian religion, but a violation of those great principles of moral rectitude which distinguish the American character. Retaliation, in the United States, has always been confined to specified acts of cruelty. It is not believed that any attempt has ever been made to retaliate for charges so general as those exhibited against Arbuthnot and Ambrister, viz. 'Inciting the Indians to war.' During the revolutionary war, only two cases occurred of persons seized for purposes of retaliation, neither of whom was executed. The case of Asgib, seized on account of the murder of Huddy; and Governor Hamilton of Vincennes, for specific acts of cruelty also. Hamilton was confined for a short time with rigour, and afterwards released. During the late war, marked with some cases of cold-blooded massacre on the part of our enemy, particularly the one at the river Raisin, no such measure as retaliation was resorted to.

"The principle assumed by the Commanding General—that Arbuthnot and Ambrister, by uniting in war against the United States, while we were at peace with Great Britain, 'became outlaws and pirates, and liable to suffer death,' is not recognized in any code of national law. Nothing can be found in the history of civilized nations which recognizes such a principle, except a decree of the Executive Directory of France, during their short career of folly and madness, which declares, that neutrals found on board enemies' ships should be considered and treated as pirates.

"The committee forbear to make any other remarks on the violation of the usual and accustomed forms in the punishment and conviction of Arbuthnot and Ambrister, except that even despots claiming to exercise absolute power cannot, with propriety, violate their own rules.

"Having detailed a court martial, for the purpose of trying the prisoners, the Commanding General, by his own authority, set aside the sentence of the court, and substituted for that sentence his own arbitrary will. In trials involving the life of an individual, a strict adherence to form is in ordinary cases considered the best security against oppression and injustice. A departure from these forms is calculated to inflict a wound on the national character, and tarnish the laurels so justly acquired by the Commanding General by his former victories."

It is to be hoped, that the wisdom of the Senate will correct the intemperance of the House of Representatives: for if General Jackson go uncensured, we may pronounce that there already obtains in the United States that military ascendancy which has always given the death-blow to Republican liberty.

## ITALY.

*State of the Herculaneum M.SS.* — Sir HUMPHRY DAVY has made a "Report on the State of the Manuscripts of Papyrus, found at Herculaneum," dated Rome, Feb. 12, 1819. [Published in the "Quarterly Journal," No. XXI.] He has subjected fragments of the M.SS. to a chemical examination. He finds that they have not been acted on by fire. And he has discovered a method of unrolling them without injuring the characters or destroying the texture of the M.SS. The number of M.SS., and of fragments originally brought to the Museum, he says, amounted to 1,696; of these, 88 have been unrolled and found in a legible state; 319 more have been operated upon, and, more or less, unrolled, and found not to be legible; 24 have been presented to foreign potentates. Amongst the 1,265 that remain, by far the greatest number consists of small fragments, or of mutilated or crushed M.SS., in which the folds are so irregular as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which presents a great probability of success. Sir Humphry estimates that, by employing an enlightened Greek scholar to direct the undertaking, one person to superintend the chemical part of the operation, and from 15 to 20 persons for the purpose of performing the mechanical labour of unrolling and copying, in less than 12 months, and at an expense not exceeding £2,500., or £3,000., every thing worth preserving in the collection would be known. Of the 88 M.SS. already unrolled, with the exception of a few fragments, in which some lines of Latin poetry have been found, the great body consists of works of Greek philosophers or sophists; 9 are of Epicurus, 32 bear the name of Philodemus, 3 of Demetrius, and 1 each of Colotes, Polystatus, Carniades and Chrysippus; and the subjects of these works, and the works of which the names of the authors are unknown, are either natural or moral philosophy, medicine, criticism and general observations on the arts, life and manners. It is possible that some of the celebrated long-lost works of antiquity may still be buried in this collection; but the probability is, that it consists entirely of the works of the Greek sophists and of Roman poets, who were their admirers. When it is recollected, however, that Lucretius was an Epicurean, a hope must arise with regard to the Latin works; but unfortunately, the wretched and mutilated appearance which they exhibit, (they are in a much worse condition than the Greek works) renders this hope extremely feeble, for no powers of chemistry can supply lost characters, or restore what is mechanically destroyed.



## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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Novi Testamenti Græci Jesu Christi Tameion alias Concordantiæ, ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi Schmidii, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. 2 vols. 8vo. £1. 10s.

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## CORRESPONDENCE.

Communications have been received from Messrs. Turner; Wallace; Samuel Fennell; S. Curtis; Howe; Fullagar; G. Kenrick; from Mrs. Cappe; from Drs. Lloyd; Walker; and Philipps; and from A Subscribing Unitarian; Vectis; An Occasional Reader; Clericus; J. C.; F. K.; M. N.; and N.

We regret that we have been constrained to omit some articles of Biblical Criticism and of Intelligence, particularly Foreign, which we had designed for the present Number.

Several Communications, pressing for insertion, arrived too late, and amongst them the letter from the Rev. *Theophilus Browne*, of Gloucester, in reply to an objection which has been made in the West of England to the Dedication of his late Tract on Religious Liberty, and which is suggested also by our Reviewer, p. 266.

In our next, Extracts from *Joseph Lancaster's* letter to Mr. Sharwood, of London, with which we have been favoured by the latter gentleman, giving an account of Mr. Lancaster's flattering reception in the United States.

\* \* \* We are desired by Mr. Pearson to state, that in the paper by him, which accompanied the last Number, a verbal error crept into p. 3, line 2, namely, "legatees" for *devisors*.